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WESTERN RECORDER.

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COMMUNICATIONS.

For the Western Recorder.

THE TRACT CAUSE.

We believe there is not a Christian in our country, who has been an uninterested spectator of what has been done by the tract cause during the past year, and what has been done for its support. In both of these respects it has exceeded what any former year has known. In our country, tracts and tract distributors have bore a part in many scenes which have occasioned "joy in heaven over the sinner that repenteth;" and in far off heathen lands, these heralds of mercy and salvation have awakened songs of praise among the redeemed, and have sounded a note of alarm to the lost in paganism, which we trust will continue to echo from mountain to mountain, and island to island, and distant land to distant land, until it shall be lost in the universal song of jubilee, for that the day of the world's redemption has come. Every Christian who has climbed on the higher towers of Zion's walls, and has had the moral "kingdoms of the earth, and the glory of them," in his view, must have felt his spirit stir within him, in looking at the scenes of the past eventful year. In those institutions which are the handmaids of christianity, and which are among the pillars of philanthropy, he has seen a steady and cheering progression.

The Genius of Temperance has taken a bold and fearless flight from continent to continent, and has been invited to rest her foot in the heathen isles of the sea, and on board the vessels that ride upon the ocean.

Those societies whose prosperity is more intimately identified with the interests of religion have also been signally blessed of God. If the spirit of Robert Raikes has witnessed the earthly doings of the past year, he must have been thrilled with seraph's joy in seeing the blessed movements for the cause of Sabbath schools.

The noble institution, whose object is to bring from obscurity the piety and talent of the youthful sons of the church, and dedicate them to the service of the ministry of Jesus, is also asserting its just and appropriate claims upon the prayers and sustaining efforts of all Christians. Each department of the cause of missions is widening the sphere of its usefulness, and is, we doubt not, rising in favor with God.

So loud and multiplied are the calls for the bible, that it appears evident that the time has come when our efforts for its distribution must know no other limits than the circumference of the globe.

It is with feelings of lively gratitude that we are permitted to say, that to most of these institutions the Tract Society has been an important auxiliary, and in some instances she has stood alone in the field of christian usefulness. She has been heard while she has plead in behalf of temperance. She has sent her assistants into the Sabbath school, and has sent them to be the companion of the bible and the missionary in our own and heathen lands; and in some instances the tract has gone where no bible nor footstep of missionary has been seen, and as the forerunner of these has lifted up "the voice of one crying in the wilderness, Prepare ye the way of the Lord."

To those Christians who have been accustomed to view the tract cause with comparative indifference, as one of minor importance, the events of the past year have bro't solemn and appropriate reproof; and we would hope, and earnestly pray, that it may be salutary. When God speaks, those who sincerely love him will hear. During the past year, he has in his providence, called on the friends and supporters of his kingdom on earth, to redouble their prayers and efforts for the interests of the tract cause; and the result has been, that the receipts into the treasury have exceeded the receipts of any former year, and the *distribution in foreign lands has exceeded what they had done in all former years. Ten thousand dollars* have been sent from the treasury of the Parent Society, to gladden the hearts of missionaries, and to tell the heathen nations of the only one God and Saviour. The blessing of God, on our efforts *at home*, has also been signal and glorious. We have reason to believe that there are hundreds in our country, who, by the divine blessing on *tract distribution*, have been brought to give themselves to the Lamb of God, who taketh away the sins of the world.

We feel reluctant in this connection to say, that *all* is not cheering; but in justice to our trust, and the interests of this cause, we must express our regret, that in some of our churches there is apparent apathy, or even indifference, in relation to the important work of the monthly distribution. We do not design to enter into any discussion of the merits of this department of christian effort. Our brethren must have seen in various religious periodicals the concurrent testimony of clergymen, tract distributors, and all who have observed the providences of God in relation to the work, that *wherever it is faithfully and perseveringly conducted, with a reliance on God for a blessing, it invariably meets with the divine approbation and blessing*. But we learn with pain, that in some of our towns the work has been loosely conducted, with little apparent faith, or desire for a blessing; and as must be expected in every such instance, has failed of producing happy results. And we are compelled to say even more than this. Where tract distributors have considered their work as *done*, when they have supplied each family in their respective districts with a tract, and have sought no opportunities for faithful christian exhortation, warning and reproof; and where they have neglected their distributor's concert of prayer, and their monthly reports, and similar duties, they have not only accomplished little or no good, but have actually done evil. They have wasted the tracts which they have carried, and in many instances have excited feelings of prejudice or disgust towards the work of tract distribution. Instances of this kind bring with them painful evidence that there are some distributors, who think too lightly of the responsibilities of their work. We fear they forget that the *destinies of souls* and the *glory of God* are concerned in their engagement.

We are happy, however, to say, that there are a goodly number, who appear to entertain juster ideas of their duty, and who understand that they are to labor as those who are *to give account;* who labor *diligently*, and *perseveringly* and *prayerfully*, lest at the judgment the blood of some souls within their respective districts should be found in their garments. These are the missionaries, who, as they go from house to house with the monthly tract, "weep and pray by the way;" who make a point of conversing affectionately and faithfully with the families to whom they are sent; and who fail not to make their monthly report at the concert room, where God's blessing is supplicated on their solemn and responsible engagement. It is scarcely necessary to add, that where the labors of the tract missionary have been thus conducted, the blessing of God has invariably followed.

We wish here, respectfully and affectionately to invite the attention of pastors, and all active Christians, to this work. Many towns are supporting it with commendable zeal, and have already realised the blessing, in seeing Christians awakened to *increased prayer*, and *increased effort for the support of every institution of the gospel;* in seeing increased numbers of their neighbors frequent the house of God; in hearing from the impenitent the solemn and earnest inquiry, "What must we do to be saved?" and in hearing others sing the song of redeeming love. But there are many towns in which this work is not supported at all. Will not our christian friends in these towns make a *beginning*. Do not wait for the agent to come and organise a society. We have but one agent for a territory embracing twelve thousand square miles, and half a million of immortal souls. It will be impossible for him to attend faithfully to the work of raising funds for foreign distribution, if, in addition to this, he is compelled to take supervision of the affairs of monthly distribution. Besides, if the agent should succeed in organising societies in every town, it would still depend, under God, entirely on the faithfulness of the societies themselves, to secure permanency and efficiency to the work. We could wish, however, that the churches would take this labor entirely out of the hands of the agent, so that when he shall be permitted to visit them, he shall find friends to the tract cause already enlisted, and ready to make a vigorous and *undivided* effort for sending a donation to the Parent Society.

In conclusion, we desire to express unfeigned gratitude to God and our christian brethren, for the encouragement which we have had; and we would ask the divine blessing, the prayers of Christians, and their unremitted efforts, to sustain our hands in time to come. We believe it is the wish of our brethren that we should devise liberal things, and feel assured of their cheerful co-operation. May the blessing of God be on all who love the tract cause, and every institution whose object is to send abroad the revelation of his will, and declare his love among all men.

C. J. KNOWLES,
Agent Am. Tract Society.

Utica, Oct. 3, 1833.

For the Western Recorder.

FEMALES PRAYING IN PUBLIC.

Mr. HOYT—In the Recorder of the 3d ult. there is a quotation from the Rochester Observer, indorsed by you, "*Just the Truth.*" The article is on the subject of females praying in public. As you have opened a way for a calm & scriptural discussion of this subject, suffer me to occupy a small portion of your columns. In the extract alluded to you say, "We apprehend that it is not consistent with the declarations of scripture, for women to speak or pray in the religious conference and prayer meeting, which is public and open to the general attendance of men and women." As the latter part of the above sentence is the qualifying part, the objection rests on the fact that men are present; for I presume it will not be urged, that it is improper for females to pray, even if the conference or prayer meeting be public, provided males are not present. Your authority for the above doctrine is derived from 1 Cor. xiv, 34—36. 1 Tim. ii. On the other hand, I affirm the scriptures cited prove no such thing. To the Corinthians Paul says, "Let your women keep silence in the churches; for it is not permitted unto them to speak, but to be under obedience; as also saith the law; and if they will learn any thing, let them ask their husbands at home; for it is a shame for a woman to speak in the church." Not one word on the subject of praying. Indeed, the 35th verse quoted above is sufficiently plain, that the apostle had no reference at all to praying. Ask their husbands at home about praying? Learn of their husbands at home about praying? This is not, I think, the meaning of Paul. If we knew their mode of proceeding in the primitive churches, we could more accurately point out the fault reproved by Paul. The law referred to by the apostle, may help us in this difficulty; it is that law imposed by God himself in Gen. iii, 16, "And he shall rule over thee."

You assume the ground, that every "religious conference and prayer meeting, open to the general attendance of men and women," is in fact *a church*, within the meaning of the apostle. This requires proof. It does not necessarily follow, because male and female church members meet together for prayer and religious conversation, that they are *a church*, or the church meant by the apostle. Unless such an assemblage is a church, the rule does not apply. The injunction of Paul is, not *to speak*. It is stretching the construction too far to say, this means *not to pray*. Paul, in his epistle to Timothy, explains himself; for he would not give the Corinthian church a particular rule. A rule for them would and must be a rule for every christian church. To Timothy Paul says, "For I suffer not a woman *to teach*." Then we may fairly conclude that this prohibition of Paul extends only to *teaching;* quite a different thing from praying. This prohibition of Paul is complete and total; not before men merely, but not to teach at all; not even women. How or where the idea originated, that female church members ought not to pray in social prayer meetings, when male members are present, I cannot conceive. The bible warrants, in my opinion, no such thing. Least of all, do the scriptures cited above. Indeed, the new testament is express on this subject, and lays down an entire different rule. Acts i, 14—"These (alluding to the disciples) all continued with one accord in prayer and supplication, *with the women*, and Mary the mother of Jesus, and with his brethren." If this scripture means any thing, it means that these women prayed, and that with and in the presence of the disciples.

At the subsequent outpouring of the Holy Spirit, Peter informed the wondering audience, that the scene then before them was a fulfilment of the prophecy, (ii, 17)—"And it shall come to pass in the last days, saith God, I will pour out my Spirit on all flesh; and *your sons and your daughters* shall prophecy." 1 Cor. xi, Paul directs females *to pray* and *prophecy* with the head covered. I apprehend it was quite immaterial to Paul, how or in what manner females should pray or prophecy in secret. His instructions, most clearly, are directed to these exercises in public, or in the presence of males. So much for scripture proof. The reason of the thing is equally conclusive.

LAYMAN.

On the subject of the foregoing article, we have expressed our own views, in which we have too much confidence to fear the result of investigation. The subject is certainly capable of being settled, and it ought to be.

From the New-York Evangelist.

ABSTRACT

Of the Report of the Prudential Committee to the American Board of Commissioners for Foreign Missions, Philadelphia, September, 1833.

The report commences with a suitable notice of the decease of the Hon. Egbert Benson, one of the corporate members, Sir John Malcom and William Wilberforce, foreign corresponding members, and three female missionaries. Ten years since, it was remarked in the 13th report, that "though disappointments sometimes intervene, and occasion apprehension, if not anxiety, there is much to impart courage, and to warrant the expectation of ultimate success." In no year is this more applicable than that which closes at this meeting.

Of the events of Providence which open new and promising fields for missions, and give cheering indications of great and decisive changes in favor of christianity, the most prominent are, the revolutions among the principal mahommedan powers, and the arrangements of the British government in regard to the Asiatic trade. The Directors of the London Missionary Society recently published to their patrons, that "*Idolatry is not long to be the religion of India. The mighty fabric of Hindooism is tottering, and many of its greatest votaries are now apprehensive of its fall!*"

There are many indications of the increase of the missionary spirit in this country. The conviction is extending, among ministers and churches, that the great thing to be aimed at, in a revival of religion, in respect to the churches and individual Christians, is to bring them to LIVE FOR THE CONVERSION OF THE WORLD. And therefore it is an essential point of every pastor's duty to instruct, and excite, and guide his people, and of the people to incite one another, in prosecuting this work; and such preaching and efforts, conducted in the right spirit, are among the very best means of grace, and most consonant with the state of revival.

Another indication is the increased estimation and patronage of the Missionary Herald. To excite, and extend, and cherish the missionary spirit, the great thing required is the diffusion of information. To do this is the object of the Herald, for which it is, in the judgment of judicious friends, well adapted, and wherever taken, the desired effect follows. Without any special efforts to promote its circulation, it has increased more than a thousand during the past year, and is now 13,000. In no way can a minister or private Christian more effectually promote the spirit of missions, than by obtaining and circulating the Herald.

Still another indication is, that a more favorable reception is generally given in our congregations, to the agents of the Board. Formerly, and no very long time since, prejudices were extensively cherished against agents for benevolent societies. Many tho't them unnecessary; more received them with coldness, and rejoiced when they were gone. Now the agents concur in stating that the churches are improving.

During the year, the committee have sent out nineteen ordained missionaries, two physicians, two printers, and twenty-five other assistants. The receipts of the past year have amounted to $145,844, being $15,270 more than the preceding year. This, added to the balance in the treasury last year, makes $152,532 at the disposal of the committee, of which $149,906 have been expended. In addition, $17,920 have passed through the treasury from other societies for printing bibles and tracts under the direction of the missionaries.

The report then proceeds to give a view of the various missions in their order. We have not been able to prepare a satisfactory abstract respecting the missions to Greece, Constantinople, Syria, and the Nestorians, and the Mediterranean printing establishment. This latter is divided and removed from Malta, a part being located at Beyrout, and a part with Messrs. Temple and Hallock, at Smyrna. We proceed to the

BOMBAY MISSION.

Two stations, Bombay and Ahmednuggur. Five missionaries and a printer.

At *Bombay*, the gospel continues to be preached in the chapel, in the streets, and market places, and on journies into the interior. Three services are held in the chapel on the Sabbath, two in the native language, and one in English. A bible class for the teachers is held on Tuesday. Also, a daily morning service in the chapel, with particular reference to the workmen in the printing office. Street preaching has many advantages in that country. The missionary goes out, and commences a conversation with one or two, and extends it to others as curiosity draws them around him. The discourse is upon one topic or a number of topics, as occasion may require, and is didactic, argumentative, polemical, or hortatory, according to circumstances. Such walks of usefulness furnish good opportunities for the distribution of tracts and the scriptures.—For their ordinary tours on the neighboring continent, the missionaries have a convenient circuit, which has been visited twice during the year, and the schools connected with the mission were examined, and the gospel preached, with the distribution of [illegible], &c. All classes are taught except the Mussulmen. During the latter tour, a Hindoo, in one of the southern villages, solicited a copy of the new testament, saying that he could read. The missionary, not having any with him at the time, invited the man to call on him in the evening at a neighboring village. He came, and during the conversation which was then held with him, confessed that from his childhood he had worshipped idols until within the two years past, when the preaching of a missionary in one of the schools, and some tracts he had received explanatory of the christian religion, had induced him to throw his own idols away, and cease from the worship of false gods. The parable of the barren fig-tree was explained to him, and while he heard, he wept. The next morning he called again, and with apparent sincerity reiterated his determination never more to worship idols. He seemed to be indeed convinced of the vanity and wickedness of idolatry, and acknowledged Jesus Christ to be the Saviour of sinners; but fear restrained him from openly embracing the true religion. The missionaries think the desire for books is increasing, as well as the preparation of the mind to read them with profit, and to attend on preaching.

The majority of the schools are taught by Jews, who do not permit heathen rites to be practised in them. There are twelve schools exclusively for females, containing 320 pupils. Eighteen other schools contain 63 girls and 1322 boys, being a total of thirty schools and 1385 scholars. Six of the schools are supported by the Society in England for promoting Christian Knowledge. Female education in Bombay is gradually assuming a more encouraging appearance. The difficulty no longer arises from the opposition of parents or children, but from the indifference and the unfaithfulness of teachers. The little girls, instead of requiring a reward for attendance, begin to think it a favor to be instructed. The report contains the translation of an article from the Hurkaru Wurtmanu, a native newspaper published at Bombay, by a respectable Parsee, or fire-worshipper, descended from the ancient Persians. It is a notice of the annual examination of one of these female schools. The editor says—

"The children were examined in Mahratta, which they read fluently. They answered questions promptly, and read a translation of the christian catechism, and sung a christian hymn, in a tune of pleasure seldom exceeded even by English children. When the examination in reading was concluded, the girls' needlework, the stockings they had knitted, and embroidery work which they had made up, were exhibited and inspected. On examination these appeared equal to work of the same description, performed in England. There were children's woollen stockings finer than those made in England. The ladies praised the children, and also the lady who had instructed them.

"We forgot to mention above, that the hand-writing of the children at the school, was so neat as almost to pass for lithography."

The printing done during the year amounts to 41,600 copies, and 2,170,200 pages.—From the commencement of the mission, the amount of printing in Mahratta done at the press is something over thirteen million pages.

A Temperance Society has been formed in the mission, on the principle of entire abstinence from the use of ardent spirits, opium, *tobacco*, and other intoxicating drugs. Eleven men in the printing office are members.

The church members are nineteen, including the eight members of the mission. Of fourteen ordained missionaries who have been connected with this mission, since its commencement in 1812, six have died, three have returned in consequence of sickness. Only two females have died. Of thirty children born in the mission, nineteen have died, all under five years of age.

Mr. Allen returned to Boston in April last, but soon became so much impressed with the importance of the bible distribution, that on the 1st of July he embarked again for the purpose of itinerating four years among the Mahratta countries, as a bible and tract distributor.

At *Ahmednuggur*, Mr. and Mrs. Boggs have recently joined Mr. and Mrs. Read. Mr. Hervey died of cholera, May 3, 1833, and Mr. and Mrs. Graves have returned to the United States on account of his health. Babujee and Dojeeba, the former a Brahmin, are useful native assistants.

"A number of benevolent English gentlemen residing at Ahmednuggur, opened an asylum, in the early part of last year, for the infirm poor, and placed it under the superintendence of Mr. Reed. The institution is supported by the liberality of its founders. Upwards of sixty were admitted the first year. The number of inmates at the commencement of the present year was thirty-six; and it is remarkable, and in no small degree encouraging to earnest and united prayer for the spread of the gospel, that on the very day appointed by the General Assembly of the Presbyterian Church and other ecclesiastical bodies in this country, for prayer in behalf of a world lying in wickedness, which was extensively observed, a spirit of inquiry was awakened among the inmates of the asylum, and nearly half of them were found proposing the interesting inquiry—"What shall we do to be saved?"

"A presbyterian church was organised at this station on the 4th of March, consisting of fourteen members, ten of whom were Hindoos. Babujee, the brahminic convert from Bombay, was ordained elder, and Dojeeba, deacon. The members of the church soon after formed themselves into a Society for promoting Christian Morals, and adopted rules for the purpose, which had been drawn up for the occasion by Babujee.

"Three Hindoos were baptised on the 18th of November, and four more on the 10th of February; and thirteen natives have requested baptism."

CEYLON MISSION.

This mission, situated remote from the pride of cities and the corrupting influence of foreign commerce, has prosecuted its labors nearly as in years past. It has been afflicted by the death of Mrs. Winslow, Jan. 14, 1833, who had for years superintended the female boarding school. Mr. Winslow is in consequence expected to visit this country soon, for the purpose of bringing home a number of the children of the mission, as well as to make oral communications to the committee and the churches. He will return to his mission. Four ordained missionaries, Messrs. Apthorp, Todd, Hutchings, and Hoisington, have sailed for Ceylon. Mr. Eckard, and Mr. Miner, a printer, are expected soon to sail. A printing press and apparatus have been already sent. Hitherto the printing of the mission has been done at the station of the Church Missionary Society. Important advantages will doubtless arise from this establishment. The missionaries on the ground have acquired a familiar acquaintance with the language, and have many pious and well educated native assistants, and it will be easy for them to prepare tracts and books in a language spoken by 300,000 people in Ceylon, and eight or ten millions on the adjacent continent. There is also less difficulty in getting them distributed, from the number of qualified native helpers.

The system of education advances with sure and certain progress. The seminary at Tillipally contains 144 students; the boarding school at Oodooville has 50. The seventy-eight village free schools, 2,763 males, and 488 females. Total, 3,445. The committee have received a full account of an examination in the Tamul language, of the students in the seminary or high school. It took place in June, 1832, in the chapel of the seminary, which was somewhat crowded with native spectators. Much interest was excited, particularly by a scientific comparison of the Pouranic or Hindoo system of astronomy, with the Corpernican. Dissertations were read by the pupils, accompanied with diagrams and apparatus, on the shape of the earth, the application of trigonometry to navigation, and the magnitudes and distances of the heavenly bodies, the motions and phases of the moon, &c. An examination in English was held in September, before the Governor of Ceylon. The importance of this seminary, and the wisdom of its course of study, will not be duly appreciated, unless we consider that the Hindoo systems of geography and astronomy are a part of their religion, and that the credit of their sacred books is gone, when the convexity of the earth and the truth of the Copernican system is established. And the heart of the genuine follower of Brumba appears to be arrayed against some of the most obvious doctrines of science in the same manner, and perhaps for a similar reason, that men in christian lands are opposed to some of the no less obvious doctrines of revealed religion. If the converted Brahmin hold his seat on high and wield the prejudices of the abject multitude against us by science, falsely so called, and if the demonstration of a mathematical problem would bring him down, why should that advantage be neglected? Already the opinion is losing ground, that the Brahmins are more learned than the Tamulians.

The seminary has been in operation ten years, and about 150 natives are, or have been, members of it. Of these, four are in the service of the government, five are private tutors in English families, and most of the others who have left the seminary are employed as native preachers, catechists, school-masters, &c. in connection with the American and other missions. The Governer expressed himself highly pleased with the seminary, and should have much pleasure in recommending it to the favorable notice of his majesty's government. Being particularly pleased with the appearance of the young man named Henry Martyn, he made provision for his support as a teacher in the seminary, and proposes to support four students of European descent, as soon as suitable persons can be found. The whole expense in the department of education is $4,733.

The additions to the mission churches the last year are thirty, and one who had been excommunicated for marrying a heathen wife, &c. was restored. One of the new members is the daughter of Mr. Spaulding. A "Moral Improvement Society" has been formed. The "Verse System" has been adopted at all the stations.

MISSION TO SIAM.

The last report brought down the history of this mission to the beginning of the year 1832. Mr. Abeel was then at Singapore, a flourishing commercial *entrepot* south of the Malayan peninsula, whither he had been accompanied by Mr. Tomlin from Siam, for the benefit of his health. Several letters describing his subsequent proceedings, seem to have miscarried. He hastened back to Siam, that he might supply the numerous trading vessels from China with christian books. He furnished fifty with tracts and portions of the scriptures. He found the aspect of the mission somewhat changed for the worse. The king forbid the distribution of religious books among his subjects. Mr. A. thinks this arose from the interference of the priests, jealous of the effect of anti-pagan doctrines, as he found the priests much less familiar than on his former visit. This interference of government, however, had very little effect on Mr. Abeel's labors, for his strength was so exhausted in supplying the junks, that he was in a great measure confined to his house, where he administered medicine to the sick, and preached the gospel to all who came. His hearers on the Sabbath never exceeded twenty, though he was persuaded they might be greatly increased. And five or six professed to renounce idols, and though he did not think it advisable to admit any of them to the christian church, he has great hopes that time will prove some of them to be real converts.—The one baptised by Mr. Gutzlaff appears well. He and a few others have agreed to meet every Sabbath for divine worship, and he is well qualified to be a leader in the exercises.

Bankok possesses more importance in relation to China, than any other out-port that can be selected. Not less than eighty junks from China visited the place during the year, and the crews are generally disposed to receive tracts and to carry them home.

Mr. Abeel was compelled by the state of his health to return to Singapore. He endeavered to obtain a passage to Canton, but could not; and the junk in which he desired to go is supposed to have been lost with all on board. In April, having received the invitation of the committee to revisit his native land, according to the arrangement made with the Board of the reformed Dutch church, he was preparing to return, and is daily expected in this country. Messrs. Robinson and Johnson are on their way to Siam.

MISSION TO CHINA.

The following extracts from a letter of Mr. Bridgman, written in February, will give a striking view of his situation and feelings:

"Since I wrote you last, I have been sick, but by the blessing of our heavenly Father, I am well again. Were it not for the exceeding great and precious promises, my heart would fail me; the work is so great, so vast, and the laborers so few and feeble. We are as nothing. I am not discouraged, my brother: I am not disheartened; but I am often, as now, *sad*. To see so much to be done, and so little doing, makes my heart ache. The prospect all around us is very dark. I have been here almost three years; have gained considerable knowledge of the people; can speak the language so as to be pretty well understood; have assisted in the publication of Sabbath school lessons and some tracts; have instructed, and have now with me, five native youths; have done something with the English press, and am now trying the lithographic; yet all this is *nothing*, nothing at all. No soul has been convicted; none converted. Little Atih is perhaps the most promising subject. But O, sir, more must be done, here and every where.

"I must continue to give my attention to the language, and I propose to become mas-

ter of it. This will require more time. I will also give more attention to the lads.—How far the system of instructing boys can be carried to advantage, can be known only by experiment. I am anxious to see if something more cannot be done abroad in Canton. As yet, all is silent; nothing is brought out to public view. The government are doubtless aware of our being here, and perhaps well informed of what we are doing; and if we keep still will probably let us alone. But this will not do always. The light of the gospel cannot and must not be kept hid. I am anxious, too, about the press. The Repository, if supported, and rightly conducted, will do a great deal of good; but much more help is needed to carry it on. There is a demand for effort on every side. More missionaries and more pious laymen are needed. But, dear sir, I cannot tell you all that is wanted. Could the whole American church see with their own eyes what there is to be done here, then they could give us their aid; especially *their most fervent and earnest prayers to God in our behalf.*

Messrs. Tracy and Williams, the latter a printer, have proceeded to join this mission. Mr. Bridgman has been instructed to send home some Chinese blocks, that stereotype plates may be cast from them, to make an experiment whether our mode of printing can be adopted in China. The report notices several important particulars respecting China, its populousness, the extent to which the language is spoken, and the number of readers; that its religion has been once changed by the reading of books: Mr. Gutzlaff's voyages, demonstrating that the people are not misanthropic; and the influence about to operate on the southern frontier.

"The enterprise of a few missionaries is concentrating a vast amount of interest upon China. The first voyage of Mr. Gutzlaff, was to the mercantile community, almost like the discovery of a new coast along some fertile and populous continent. That, and his second voyage, an account of which has just been published, will constitute an era in the commercial history of China. The same will be true, doubtless, with respect to its religious history. Morrison and Bridgman have been sending forth appeals, which are extensively read. And the design of supplying China with christian books, embodies all the elements and all the interest of moral sublimity. We may be sure the christian world will never sleep again over China."

MISSION TO THE INDIAN ARCHIPELAGO.

Messrs. Munson and Lyman are bound on a tour of observation among these islands, particularly Sumatra, Java, Celebes, the Moluccas, and Borneo, charged to inquire respecting all the scattered tribes and nations, the typography, population, languages, and religions of each island or district; the condition of the people, the facilities and hindrances to the gospel, &c.

SANDWICH-ISLAND MISSION.

Sixteen stations, twenty-two clergymen, two physicians, two superintendents of schools, and three printers. The report gives an extended and very satisfactory investigation of the causes which may have led the public to entertain views of the actual progress of the islanders in christianity, civilisation, and the enjoyment of the comforts of life, beyond what the facts will warrant. This portion, which is exceedingly well written, we intend to copy at full length, when the report is published.

Three new stations have been formed. The schools or classes for religious instruction seem to be pre-eminently suited to the infant state of this people. The "Verse System" being regarded as well adapted to the condition of the people, the missionaries have recommended it for general circulation. About 600 adults at Honolulu commit their verse daily; 400 at Kawaloa, and 250 at Lahiana. The introduction of this custom has made it necessary to print a new edition of the book of Acts, and not a few of the natives of that country are now travelling through that book in company with their brethren in America. The number of *attentive* and *intelligent* hearers of preaching is greater than ever, and is increasing.

The work of translating has not been pushed with as much vigor as in former years.—The demand for books is gradually increasing. The old testament is in a course of translation. Forty-four thousand copies of different works have been printed, making upwards of three million pages. The works published amount to only 1620 pages, only enough to make five or six volumes, and this is the whole printed or written literature of the nation.

The numbers of readers among the natives is, in Hawaii 7132, Maui 6369, Oahu 6526, Kauai 2700; total, 23,127. There is great want of qualified teachers. Infant schools have been commenced at several stations, and found useful.

During the past year, upwards of 1400 christian marriages have been solemnised. The marriage covenant is generally respected, and the domestic habits of the people are improving. At Lahiana no traffic whatever is allowed in ardent spirit; and in an island containing 35,000 people, not long since flooded with intemperance, almost none of the poison is now consumed. Another species of indulgence, the use of tobacco, was almost universal, among men, women, and children, and the expense of time and health was very great indeed. The members of the mission, having first relinquished themselves all use of tobacco, determined unanimously upon discountenancing the use and cultivation of that noxious plant; and they call upon the members of the Board, and all the clergy, and students in divinity, of their native country, to countenance them in this measure.

An unusual number of vessels resorted to to Lahiana the last year, perhaps in consequence of the greater absence of temptation there than at Honolulu. Fourteen captains of vessels and one hundred and fifty seamen were at one time seen at the house of God, and a very serious state of inquiry was manifested among them.

The number of natives admitted to the churches during the year ending June, 1832, was 235, making the total of 577, of whom about one in a hundred has been excommunicated, and about four in a hundred have died, as is believed, in the faith of the gospel. The report gives an affecting account of the death of the Queen Regent, Kaahumana, June 5, 1832, aged 58 years.

In connection with their efforts for the good of the people, the missionaries aim to encourage habits of industry, neatness, punctuality, loyalty and order. On the interesting question, by what method shall the Sandwich Islanders manufacture cloth, the committee give an opinion in favor of the simple domestic machinery, hand cards, spinning wheels, and hand looms, employed upon the cotton which grows well on the islands. The people need to have their manual labors increased, rather than diminished. It has been proved the last year, by Henry Hudson, Esq. of Hartford, that excellent paper, both printing and writing, may be made from the *kapa*, or native cloth of the islands. Specimens were presented.

MISSION TO PATAGONIA.

Rev. William Arms and Titus Coan.

MISSION TO AFRICA.

Rev. John L. Wilson is to receive his instructions this week, preparatory to his speedy embarkation for Liberia. A mission to the southeastern coast is also contemplated.

MISSIONS TO AMERICAN INDIANS.

These comprise missions to the Cherokees, east and west, Chickasaws, Choctaws, east and west, Creeks, Osages, Stockbridges, Mickinaw, Ojibwas, Maumees, and the New-York tribes. We regret that want of time prevented our making an abstract of this portion of the report. It was very ably drawn up, and interesting. It is worthy of remark, respecting the Cherokees, that while the portion remaining on the old territory appears to be rapidly deteriorating in condition and morals, the Cherokees of the west are reported to be in a very improving condition in both these respects.

The transformation in the case of the Stockbridge Indians, near Green-Bay, is very remarkable. The committee are extending their operations in the northwest, with encouraging prospects. The Board now have twenty-two missions; including sixty stations. Missionaries forty-three; six physicians not ordained; six printers; twenty-six other assistant missionaries; one hundred and twenty-six females; four native preachers; forty-six native assistants; making two hundred and forty-seven laborers sent from this country; and fifty native preachers and assistants; total, two hundred and ninety-seven. Of these, forty-eight have been sent out the past year. The churches are thirty-seven. Church members, 1704. Scholars in schools, about 50,000. The amount of printing, last year, about 7,500,000 pages; and the number of pages printed from the beginning, about 68,000,000.

New missions are to be commenced immediately in Western and Eastern Africa; in Crete and Cyprus; at Brussa, in Asia-Minor; and in Persia. Several others are contemplated, on the eastern continent and among our Indians.

CONCLUSION.

The concluding remarks contain a statement of the objects of the Board, regarded as an institution for diffusing a knowledge of the gospel among the unevangelised nations of the earth, embracing Pagans, Mohammedans, and Jews, with the remains of the oriental churches.

1. The Board is an *Education Society*. The work would be done at immense disadvantage, if restricted to mere oral instruction. While the gospel is preached to the people, they must be taught the written word. Schools ought, therefore, every where, to constitute an integral part of missionary operations. The gospel also reaches the heart through the understanding. And throughout the benighted parts of the world, to an extent of which we in this country can have no adequate conception, the mind of man is unthinking. We aim to rouse it to action. To this end we not only teach it to read, but to record its thoughts and reciprocate them with other minds, by means of writing. It is a great advantage that knowledge so increases upon the earth. It is seen more and more, that *all truth is related*, and all error, and that they are opposed to each other, as day to night, and that all truth is of God, in whatever volume of his works it is found, whether of nature, providence, or grace. In heathen lands, now that heathenism has had time to work out its natural result, we find the light of truth extinguished on most subjects. It is wise, then, to attack the system as a whole, and to assail it in all its parts.

Another department of education is the preparation of pious and promising young natives for preachers. And, certainly, by no class of young men can a thorough education be more needed.

The Board is also to be regarded as a translating, book printing, and book distributing society. It is also *pre-eminently* a society for the preaching of the gospel. The manner of a missionary's preaching will necessarily be various; but every where his doctrine should drop as the rain, and his speech distil as the dew, as the small rain upon the tender herb, and as the shower upon the grass. The Sabbath should be specially devoted to preaching; but he should preach every day.

6. The Board is a *Society of Observation*. The condition of the world must be ascertained before it can be improved; and it is surprising how little information suited to our purpose is obtainable from the whole body of secular travellers. The politician, the soldier, the antiquarian, the man of mere taste, and the man of mere unsatiable curiosity, are all of use to us as *travellers*; but we are obliged to send after them our own messenger, with special instructions, before we can safely venture upon an extended system of missions. The exploration and the occupation of the ground are parts of our great work.

The committee seem to hear the churches calling to them, as to those set upon the post of observation—"Watchmen, what of the night?" When the American Bible Society resolved to supply our whole country with bibles in the space of two years, immediately an investigation was commenced in all the states. Now who can describe the interior of Borneo, New-Holland, South-America, Africa, or Asia? How little is known of their languages!

The Board has made some progress in its work of observation. Its messengers have been sent among the Indian tribes along the whole extent of our southwestern border, far towards the Rocky mountains. Others have been sent to the great lakes, and beyond them, and the head waters of the Mississippi. The condition of the Sandwich Islands has been fully reported. One of our messengers has explored a part of the northwest coast. Another has visited Mexico and most of the independent states of South-America. Others have visited the Washington Islands. Others are stationed on the southern borders of China, and in Siam, and on the northern part of Ceylon, and in Western-India. We have observers, also, in Syria, and at the capital of the Moslem empire; at Athens, anciently the eye of Greece, and at Malta; and have pushed our inquiries through the northern provinces of Asia-Minor, into the Caucasian countries and the borders of Persia. Others are on their way, to traverse, if possible, the unknown regions of Patagonia. Others have gone to explore among the islands of the great Indian archipelago. Another is about proceeding to Western-Africa, and a mission is projected for the eastern shores of that benighted continent, and waits only for suitable men to commence it. Within a few months, we hope to occupy a post, which shall throw light on the condition of ancient Crete, and another upon the large and important island of Cyprus. At the foot of Mount-Olympus, too, in Asia-Minor, a mission will be planted within a year, should Providence favor our designs; and within that time a messenger who has just left our shores expects to find a home beyond the plains of Mesopotamia and the Kurdish mountains.

How desirable that this part of our work were accomplished; that the *whole world* be laid open to the view of the church; that all its abominations and miseries be seen, and all its cries of distress be heard, which indicate a world diseased and perishing for lack of the gospel. Then will the church find it no longer possible to sleep, and no longer possible to forbear acting on a scale commensurate with THE WORK TO BE DONE.

INTELLIGENCE.

From the Evangelist.

LETTER FROM MR. BREWER.

SMYRNA, *July* 31, 1833.

MY DEAR BROTHER—Political and other changes are, I trust, every day hastening the time when missionary efforts among *Mahommedans* will be as hopeful as similar labors among the heathen. Our brethren in Egypt, Syria and Constantinople, are continually finding, like ourselves, some little ground of encouragement. In Egypt, the Moslems receive and read the scriptures with considerable freedom; in Syria they discuss the peculiar doctrines of christianity; in Constantinople, as well as Smyrna, they look with new interest on the cause of education. Already our dear German brother Jetter has three schools here, supported by the English Church Missionary Society, and we ourselves cast in the mite of influence which our very limited funds and time will permit.

Last week, in company with Mr. J. and Brother Schauffler, who is here on a visit from Constantinople, I returned the visit of the newly arrived Turkish Binbashi, or Colonel, who commands all our regular troops. When he called on me, his first inquiry was, whether I was a *teacher of the gospel*. Not having an interpreter present, he could not enter as freely into conversation as he evidently desired. Now, however, with a great deal of frankness, and more of an inquiring spirit than is usual, he began to ask questions like the following: "You who have no king in America; for whom do you pray?" We replied, "Not only for our President, but for magistrates of every grade." "And here do you pray for any one else?" "Yes," we answered, "for the Sultan, and all other rulers; for the gospel requires of us to make supplication for kings, and for all who are in authority, and to seek the peace of the country wherein we dwell."

"Where do your scriptures teach that Christ will descend to judgment? Is it not upon one of the highest minarets of Damascus?" Here our reply was of course less satisfactory to him, viz. that he should come with clouds, and every eye should see him; and he seemed to think that we were wanting in correct information, or did not speak out all our hearts.

But by far the most interesting question of our friend was, in substance, whether in the day of judgment, there would not be different mediators between God and man. We told him seriously, that, according to the bible, (and attempted to show him the reasonableness of it), there was but one Mediator between God and man, Christ Jesus. He listened attentively, but seemed not convinced, in consequence, doubtless, of his low and inadequate views of the nature of sin. I thought I discovered that it had been the effort of his mind to reconcile mohammedanism with christianity, or that he would have been satisfied had we consented to place Jesus of Nazareth on a level with his prophet. We spoke freely to him on the importance of coming to the knowledge of the truth, and referred him for our creed to the Turkish scriptures, which we told him we possessed. He excused himself from reading, having, as he said, had in latter life, but very limited advantages. We then parted in a friendly manner, commending this amiable and friendly man to the guidance of that divine Spirit, who is able to "lead him into all truth." Will not your readers do the same, and with the earnestness and expectation of holy Daniel, set themselves by prayer and supplication to seek the conversion of mohammedan tribes, who trample upon the rights of Jerusalem, and upon the ruins of the primitive churches of christianity? Your's, in the Lord,

J. BREWER.

From the Boston Recorder.

RELIGIOUS ANNIVERSARIES AT GENEVA, SWITZERLAND.

The Geneva Evangelical Gazette furnishes accounts of the religious anniversaries held in that city last spring:—

Missionary Society.—The meeting was held on the 11th of April. Addresses were made by several members. The Society is auxiliary to the missionary institution at Basle.

Bible Society.—The Syndic Vernet presided at the meeting, which was held on the 14th of April. The members of the committee had long felt the necessity of giving a new impulse to the Society's operations; and after debate it was resolved to adopt the system of *colportage*, (peddling.) The Evangelical Society had pursued this plan for eighteen months with the happiest results, and about six months before this meeting, it had also been adopted by the bible committee of Lausanne.

Evangelical Society.—The meeting of this Society was not held till the 9th of May, which, and the following days, were a season of religious joy to all the friends of the gospel who met at Geneva on the occasion.

The committee, of which Col. Trouchin de Lavigny is chairman, a large number of Vaudois pastors and ministers, (we think, says the Gazette, more than twenty), English and Genevese clergymen, and members and friends of the Society, met at four o'clock on the 9th. The meeting was opened with prayer by Mr. Thomas, principal of the mission house at Lausanne. After an address from the President on the general objects of the Society, followed reports on the different departments of its operations.

The Society has two Sabbath schools; one for very small children, and the other for older ones. They contain about four hundred pupils, four of whom have died within the year; and some of them, with expressions of much pious feeling, have requested, when about to die, that the little things which they had called their own, might be sold and the avails used for the promotion of the kingdom of God.

The Society's day school, conducted on christian principles, has sixty scholars.

The number of tracts sold and distributed gratuitously the last year, in Geneva and elsewhere, amounted to 16,560. Some have been printed by the Society, among which are two on the cholera.

A religious library, containing 1172 volumes, has been opened, and is used by one hundred and twenty-one subscribers.

A course of familiar expository lectures, on Sabbath and Thursday evenings, has been kept up. Religious meetings in the evening are a new thing in Geneva, though common in Holland, Great-Britain and America. It is hoped these meetings have been a blessing to many.

The monthly concert (on the first Monday of every month) has been very fully attended.

For a year and a half the Society has prosecuted the business of circulating the bible by means of *colporteurs* employed for the purpose. Ten of these agents, men full of faith, are employed, and have extended their labors to ten of the departments of France. Already has the seed thus sown produced in many places the fruits of conversion and holy living. The people that sat in darkness have seen some rays of a great light. The sale of the sacred books at Geneva and in other parts of Switzerland the last year, was 368 bibles and 688 testaments. The sales by *colporteurs*, down to March 1st, amounted to 9476 testaments and 355 bibles. The sale of almost all these volumes has been accompanied by words of truth and life calculated to fix attention on their contents.

The directors of the theological school have continued to receive from the pious in all parts of christendom—from America as well as Europe—precious token of fraternal regard. The report contains some other interesting things, especially from Holland and the United States. The school is making good progress. Seven or eight new students had entered for the summer term of 1833. The directors wish to see the benefits of this school, if the Lord will, especially among the reformed churches, according to the established order, but at the same time to be liberal to the conscientious feelings of those who think differently, and to receive with love and joy students of all christian sects and denominations.

After the reports, the meeting was addressed by many of the ministers present. All felt that brothers were speaking to brothers, and that the Saviour was in the midst of them. Mr. Gaussen concluded the meeting with a fraternal address to the brethren present from abroad, and fervent prayer.

The same evening, and the next day, both morning and evening, there were meetings of a more social kind.

From the New-York Observer.

INCREASING ZEAL FOR MISSIONS.

We add to our former abstract of the report of the American Board, the following interesting extracts in regard to the increase of zeal for foreign missions. They are taken from letters of their agents:—

"Rev. Artemas Bullard, general agent for the western states, has travelled extensively, during the year, in Ohio, Indiana, Illinois, Kentucky, Tennessee, and Pennsylvania, visiting colleges and theological seminaries, attending meetings of ecclesiastical bodies, and preaching to numerous congregations. In the seminaries and colleges he had visited, the pious students have formed Societies of inquiry on Missions, and are giving much interested attention to the subject. The Society in the college at Danville, Kentucky, have undertaken to furnish every presbyterian family in the state with a copy of one of the missionary papers of the Board every six months; and have already distributed the first paper. The Society in Jefferson college, Pa. have undertaken the same work for the part of that state west of the mountains."

Referring to these facts Mr. Bullard says—"From these circumstances, and others previously narrated, you may form some idea of the materials with which I am called to work.—Better cannot be found in the *land or world*. It must be cheering the heart of every Christian acquainted with the facts, to see what instrumentality the Lord Jesus Christ is now raising up through this mighty valley, to be speedily employed in publishing glad tidings to earth's remotest bounds."

In reference to this agency generally, Mr. Bullard says—"I cannot describe the anguish of spirit I frequently endured, after it had been decided that my life should be spent in the service of the American Board of Commissioners for Foreign Missions, as general agent for the western states. I felt that I was young, and that the vast field to be occupied would bring upon me responsibilities which ought to have been sustained by a man of much more experience, and far greater talents, than I could be supposed to possess. My heart sunk within me, when my mind fastened upon the obstacles which I imagined would obstruct almost every step of my path. From what I had known of the indifference and avaricious opposition with which former agents of the Board were obliged to contend, when the claims of the heathen were first laid before the churches of the east, it was natural to suppose that I should long be compelled to contend with a much more chilling, deadening influence among the less informed churches of the west. From what I had seen and heard, too, of the spirit of strife and party by which the churches of this great valley were agitated, with reference to most of the other benevolent institutions, I trembled lest I should be called to encounter much of the same feeling while laboring for the American Board. But I was never so happily disappointed as I have been in ascertaining the spirit with which the churches of the west actually bear and discharge their obligations to the perishing heathen. With one or two individual exceptions, I have not found a man in the presbyterian church, who does not apparently feel the most perfect confidence in the A. B. C. F. Missions. Some churches I have found, who can hardly unite their efforts in favor of any other benevolent institution, that look upon the American Board as common ground where they can meet and harmoniously labor for the conversion of the world.

"From the experience I have already had, I am confident it will not require more labor and money to disseminate missionary information among the churches at the west, than has been expended among those at the east, to bring these comparatively infant churches to furnish an example of christian benevolence and self-denial, hitherto unequalled in any section of the country. The eagerness with which all the churches I have visited listen, while their obligations to publish the gospel to every creature are pressed upon them, and the promptitude and cheerfulness with which they give to aid this *good cause*, go far to compensate for the sacrifices of separation from relatives and absence from home, and furnish the most cheering indication, that the means will be furnished to send forth and sustain all the suitable men you can obtain to go forth as messengers of salvation to the millions on millions dying in idolatry and sin."

Rev. Mr. Eddy, general agent for the state of New-York, says—"Among the ninety congregations to whom I have preached on the subject of missions, during the seven and a half months that I have been actually engaged in the field, there have been a few instances, perhaps six, possibly ten, in which I have failed to get the people to move forward much beyond their former position, or to do much more than they had before done; though I know not one instance of doing less; but in most cases I have witnessed an animating advancement in feeling and action. Some congregations give this year one-third more than they ever did before; some double even, and some threefold; and a few fourfold. Of the whole number to which I have presented the subject, I should think it safe to say, they do this year one-third more than ever before; and at least double what they would have done, had they not been visited by an agent. In the information communicated; in the good feeling produced; in the system for future operations which has been introduced and commenced, and in starting young men to study for the ministry, I hope for still greater good.

"It is often asserted that the churches are awaking and coming up to the great work of missions. If they were doing so *spontaneously*, it would be animating indeed. But neither in the amount contributed by the churches who are not visited, nor in any self-moved preparation or action in them, is there any proof of it. Agents would love to have it so, that the occasion of their being agents rather than pastors, might not exist. But until it is so, great evil would result from admitting it.

"But while we have not this encouragement, we have others almost as valuable. 1. The cause is generally popular; almost all the churches do something for it. 2. Objections are almost entirely overcome or silenced. I have heard of them only in five or six places; and *there*, the churches are twelve or fifteen years behind others in all respects; and the objections made by opposers are the same as were made and answered fifteen years ago; nothing new. 3. The people hear sermons on the subject with great interest. They subscribe, generally, with cheerfulness and liberality; and when they have done more than usual, they are very happy in speaking of it. In returning through places where I had made successful effort, I was greeted with smiles, and with assurances that my visit next year will be anticipated with pleasure. 4. Nothing is so exhilarating and animating to the people, as to tell them that we shall probably have between eighty and one hundred men ready to go to the heathen within eighteen months, and that next year we shall ask them to *enlarge* their contributions. I am confident that if we now had one hundred men ready to go, I could collect from the state of New-York, our part of the necessary funds to send them abroad, and sustain them, with more ease than I can our part to sustain a less number."

From the Vermont Chronicle.

VERMONT GENERAL CONVENTION.

Tuesday, Sept. 14, the General Convention of congregational and presbyterian ministers in Vermont met at Royalton. The exercises were opened by a sermon from Rev. Mr. Patterson, of Philadelphia. Rev. D. O. Morton was chosen Moderator; Rev. J. K. Converse, Scribe, and Rev. H. F. Leavitt, Assistant Scribe. Delegates were present from all the bodies in connection. The Evangelical Consociation of Rhode-Island was, for the first time, represented by a delegate, and the Congregational Union of England and Wales, by letters. The afternoon was, as usual, principally occupied by the appointment of committees, and other details of business of the like nature. In the evening, the anniversary of the Education Society was holden, of which an account will be found on our first page.

On Wednesday morning, the narratives of the state of religion were given, the general results of which as arranged by the committee on that subject, we shall give next week.—The additions to the churches, definitely reported, were about 600 during the year. Yet notwithstanding this small number, we were confirmed in the opinion that the sum total of the strength of christian principle has much increased.

In the afternoon, the Vermont Sabbath School Union held its anniversary. The proper documents on this subject we hope to publish soon. There had been scarce any reports from the local Unions, from which an annual report could be constructed, and therefore that report gave but little information as to the actual state of the schools. Why not—the thought occurs to us at this moment—why not require the Associations to report the state of Sabbath schools to the Convention? Why should not the Convention take the whole concern under its immediate management, and let the Union, as a distinct body, go down? The Baptists and other denominations have, so far as we know, *wholly* left it, so that it is an *Union* only in intention.

During this anniversary, Rev. Dr. Ludlow, of New-York, addressed the assembly in favor of the undertaking of the American S. S. Union, to plant Sabbath schools throughout the southern states, as has been done throughout the great western valley. Mr. Ludlow proved that such schools are greatly needed at the south; but in some parts of the southern states, if as destitute of religious influence as he represented them, Sabbath schools cannot flourish, but will wither away and die, as many of those planted at the west have done. All parties seemed to forget that Sabbath schools are not self-moving machines, which, if once built, will ever after go of themselves. We presume, however, that so many schools can be made to live, as will be worth all the money expended in the enterprise.

After Mr. Ludlow's address, Rev. J. K. Converse offered a resolution, that we approve of that enterprise, and that an opportunity be now offered to *subscribe* for its promotion.—This motion was amended, by striking out the word *subscribe*, and inserting the word *contribute*. This relieved many from the necessity of either doing nothing, or pledging enough to make a subscription worth collecting, when their pecuniary circumstances would not justify it; while those who chose could still contribute their promises of future payment. One man pledged $300, payable in five annual instalments; another, $100; about twenty-five pledged $30 each, constituting themselves life members; and about $70 was contributed in cash; making in all nearly $1300. We hope these pledges will generally be redeemed this year. Some who subscribed will not feel their pledges as an incumbrance, and will continue to do their duty as usual. Others we fear, will remember their *six dollars a year*, every time they see a contribution box or subscription paper, and by aid of that remembrance, will get along with giving ten or fifteen dollars a year less than conscience would otherwise have extorted from them; and when they pay, will pay it grudgingly, and be the more covetous for it.

In the evening, Rev. Mr. Shepherd, of Massachusetts, presented the claims of the American Bible Society; but as that Society was not in session, nothing was done about raising funds. The remainder of the evening was spent in religious exhortation, prayer, and praise.

Thursday forenoon was devoted to the Vermont Domestic Missionary Society. At the close, after addresses from Rev. Mr. Peters, of New-York, and from several others, about $600 was contributed and subscribed to the funds of the Society, all payable within the year. Before taking this collection, several gentlemen spoke against the practice of giving pledges for several years to come, except in some extraordinary cases.

In the afternoon, the annual sermon was preached before the Vermont Domestic Missionary Society, by Rev. T. A. Merrill, followed by the administration of the Lord's supper, to as many as could be seated on the lower floor of the house, and to some in the galleries. The sermon was heard with intense interest, and a copy has been requested for the press.

On the whole, the season was one of unusual interest, and promises an unusual amount of permanent good influence.

From the New-York Evangelist.

PRESBYTERIAN EDUCATION SOCIETY.

The quarterly meeting of the Board of Directors, was holden on Tuesday, September 24th. Appropriations were made to beneficiaries, as follows:—

In 7 theological seminaries,	29 men,		$594
" 13 colleges - -	117 "		2372
" 36 academies - -	129 "		2361
56	275		$5327

Thirty-eight young men were received upon probation, as new applicants, having been examined and recommended agreeable to the rules of the Society:—

To new applicants, - - -	$696
Former beneficiaries, - - -	5327
Whole amount this quarter, - -	$6023
The appropriations for the quarter ending, March, were, - -	$5459
Quarter ending June, - - -	5929
Quarter ending September, - -	6023

The number of new applications for the three last quarters respectively, were, 41, 50 and 38. Making a total during that time of one hundred and twenty-nine young men.

From these facts it may be seen, that the number of beneficiaries is rapidly increasing. The expenditures of the Society are constantly rising; and there is good reason to believe the same will be the case for a considerable time to come. A very large proportion of the whole number are in the early stage of education. A small number only during the last quarter, have received a license to preach the gospel. Two circumstances are exerting a powerful influence over the present standing and prospects of this enterprise. The great number of revivals with which our country has been blessed, have brought into the christian church a large number of youth; and as these revivals have prevailed among the poor as well as among the rich, many indigent youth of piety and of mind, are desirous of an education; and as this work has advanced, the attention of the christian public has been more and more directed to it. The consequence has been, many clergymen and enlightened laymen are making efforts to look up those deserving young men. Revivals, then, and these efforts, are increasing the labors and responsibilities of this institution. The object is simple and grand one. To provide an able ministry for our whole country, and the world. Five millions of our fellow citizens are in need of the gospel. Their cries are coming over from every quarter. Can any true follower of Christ, or any true friend of man, hesitate for one moment, whether he shall make a strong and continued effort in this cause? We live to do good; and while we delay, our neighbors are dying around us. This Society needs greater patronage. It desires to labor only for the honor of God, and the good of man. It turns to all who enjoy the gospel, and entreats them to consider the importance of this work, and the necessities of dying souls.

EXPEDITION TO LIBERIA.

Office of the Colonisation Society, New-York, Oct. 2, 1833.

The ship Jupiter, which has been repeatedly employed by the American Colonisation Society to convey emigrants to Liberia, has been lately purchased by an active friend of African colonisation in this city, and will leave this port for Norfolk on the 5th, and thence for Liberia on the 20th inst.

The Colonisation Society of the city of New-York have heard of the safe arrival at the colony of the small expedition sent out by them last spring, in the brig American, and have made arrangements to send a much larger expedition by the Jupiter, on her next voyage, now just at hand. The whole number of emigrants expected to take passage in the Jupiter, is about 100; a few of whom will embark in this city, and the remainder, consisting of slaves, to be emancipated for that purpose, will embark at Norfolk.

An effort will be immediately made to raise the funds necessary to defray the expenses of the expedition. ROBERT S. FINLEY,
Agent N. Y. Col. Soc'y.

Mission to Africa.—Three or four missionaries, who have devoted themselves, under the direction of the Western Foreign Missionary Society, to the intellectual and spiritual improvement of the native tribes of Africa, are to sail from this port in a few days for Liberia, with the view of forming two stations in the interior, back of the colony. Rev. Mr. Pinney, who has already spent some time in the service of the Society, has received from some of the native tribes the expression of a wish that schools may be established among them; and it is the design of the missionaries to institute village schools, and of eventually founding, if the effort is prospered, a high school, on the manual labor plan, to be composed of a selection of the more advanced and promising of the pupils of the primary. The missionaries are also to go out prepared to commence a small agricultural establishment, that there may thus be presented to those degraded people, an example of manual industry and the arts of civilised life.—*N. Y. Dai. Adv.*

Theological Seminary at Princeton.—The Directors of this institution met, Sept. 23d, 1833, at Princeton, N. J. The Committee of Examination reported favorably on the fidelity of the professors and the proficiency of the pupils. At 4 o'clock, P. M. the Directors, Professors and pupils met for public exercises, when certificates of having completed a full course, were publicly given to Messrs. John B. Adger, Henry A. Boardman, Isaac Grier, Wm. C. McElroy, N. G. White, and Lewis A. Wilson. An address to the students was delivered in the oratory by Rev. Wm. Nevins,

Chairman of the Committee of Examination; and Dr. Thomas H. Skinner led in a closing prayer. The whole number of students connected with the seminary in the course of the last session, was 121. The seminary flourishes in every thing but funds; and unless something can be done to procure the means of supporting the Professors, they will soon be obliged to live on trust. It is understsod that the Treasurer will not be able to pay the next quarter's salary of the three Professors by one thousand dollars. A neat chapel for the institution is now in the course of erection; which is to cost $6000; and to be paid for by subscriptions for that specific object, in New-York and Philadelphia.—*Philadelphian.*

Sunday Schools.—We yesterday (7th inst.) witnessed the procession of Sunday scholars, on their way to the north Dutch church, where the celebration of the Sunday school anniversary was to take place. While the head of the procession, which had moved down State street into North Market street, and thence up to North Pearl street, was entering the church, the rear was turning the corner of State and South Pearl streets. The number of children was computed to exceed 2500!

In 1816, there was but one school in the city, and like all new enterprises undertaken in Albany, the plan met with ridicule, if not opposition. Now the schools are numerous, and their influence is benign.

It was, indeed, a most interesting spectacle, and one that spoke volumes, for the christian benevolence of those individuals who have taken upon themselves the labor of instructing the youth of the city, in their moral and religious duties. It is an act on their part, which does them honor, elevating not only the character of the religious community to which they belong, but illustrating the divine principles of the faith they themselves profess.—*Albany D. Adv.*

Rev. Mr. *Cleaveland*, of Salem, Mass. has accepted the invitation of the first protestant church in Detroit to become their pastor, but will not remove before the spring.

WESTERN RECORDER.

UTICA: OCTOBER 15, 1833.

The Synodical Fast.—This important day has gone by, and its record is written in the book of God. Its ultimate results to the church, however, are yet to be developed in her future history. We have reasons for supposing that some present effect has, at least, been produced. Some hearts, we believe, were lowly prostrated "before Jehovah's throne." Indeed, so palpable were our backslidings, so visible the consequent displeasure of God, and so near at hand the dark cloud of his indignation, that it seemed scarcely practicable to resist the voice that called on Christians to flee into the dust, and keep silence before God, till the storm were assuaged.

But the peril has not passed. The humiliation that endures but for a day is of small account with God. It checks the tide of worldliness for a moment; but its accumulating torrent soon breaks so feeble a barrier, and the waters flow more powerfully. This frequent and sudden heating and cooling again of the heart, is not long in changing it to an iron hardness. Experience on this subject speaks in unequivocal admonition. If any contrition has been wrought; if any resolutions of good have been formed, let them not be like the early cloud and the morning dew.

It is but little that we claim to know on the subject of fasting. But that little has left us solemnly impressed with this one sentiment; that *mere* public humiliations amount to but little, in the great business of bringing the heart right with God. The impressions thus produced are too general, and too superficial. They enter too little into the *personality* of our sinfulness. They do not put the soul sufficiently into the posture of enquring, "*What have I done?*" In the work of humiliation the heart must not be allowed to lose itself in a crowd, or satisfy itself with some impersonal acknowledgement. Each one has his private account to adjust with God; and he must go away by himself to do it. He must be closeted alone with his Maker. There he must go fully into detail. One by one, he must go over the account, and know what it is that he repents of.

Such humiliation as this will not be forgotten in a day. Neither will it soon give place to the returning clamor of a worldly spirit. The soul comes forth from the ordeal renovated, and strong in purpose. It has tasted the wormwood, and will beware of soon repeating the necessity of so bitter a cup. It has felt the relief which the heart always feels, when discharged from the inflictions of a guilty conscience. It will hesitate long before it invites again that scorpion to sting it.

We mean not by these remarks to disparage public fasting. This may be needful to bring individuals to their duty; and if it leads to this result, it is well. But if it fails of producing such a personal performance of the duty of repentance, we feel no hesitancy in predicting that the season is worse than lost. The cares of the world have only had a season of rest, and will return refreshed, to occupy and enslave the heart. There is then one suggestion which we shall be pardoned for making. This day of prayer should now be followed by strict self-scrutiny. If any have not made thorough work on the "fallow ground of their hearts," let them do it now. Unless they do, the last end is worse than the beginning. And where some good impression is made—and this is the main purpose for which we began this article—by all means let it be cherished. There is too often a fickleness of feeling among Christians, which nullifies their usefulness. It results indeed from the superficial character of their religious exercises. Hence the immense importance of guarding against a relapse. Let the grain of mustard seed be cherished, and not be constantly cropped off as soon as it shoots up. There are beasts of the field always at hand, ready to do it. But they must be driven away. If, as Christians, humbled in part before God, we go forward, and not backward, we shall have hereafter to sing of salvation. This day of humiliation will end in rejoicing; and Zion will again smile, and revive from the long winter of her desolation.

Journal & Telegraph.—We have not forgotten our solemn purpose, nor the repugnance of our readers to the caption above. But the last Journal bestows three columns upon the Synod of Utica, the Presbytery of Oneida, and the Western Recorder; mainly the latter.—We feel bound in a few words to take notice of the same.

And here we are willing to say to the Journal, and to the christian public; to the world, and to God, that in the review of this controversy, we find in ourselves many occasions for regret. We have been too "easily provoked," and have used expressions which we would gladly recall. We have cherished too little of the meekness, forbearance, and charity of the gospel. For this we cheerfully make our acknowledgement, and desire to be abased, both before God, and his people. But for the facts which we have stated, and the arguments we have urged, we can find no cause of retraction. We entertain still the same views which we have expressed, and believe, that however unwittingly they may have done it, the editors of the Journal have given rise to an injurious report, entirely without foundation. They charged upon Oneida county, as a "prevailing practice," the whipping of children, &c. We said the charge was untrue. Presbytery declared it slanderous. Synod sustained the Presbytery in their course. The Journal pronounces this decision of Synod to be the result either of ignorance, or a bad spirit! On this we forbear to comment.

The Journal thinks it vastly wicked in us, that we do not admit that the original charge is proved by the facts advanced, and talks largely of the two other cases said to have been alledged on the floor of Presbytery. In regard to one of these, the Journal has had an agent on the ground, investigating the matter, and the result they have not chosen to publish. In regard to the other, it occurred in another county, or rather did *not* occur any where.—We hope, therefore, that we shall not again be accused as uncandid, because we refuse to admit these two cases. Equally irrelevant it is to tell us, that it is the "*impression*" of many persons, that other instances might be found. We happen to know that all due diligence has been used to find them out; by those, too, who had they succeeded, would have given full notice of the fact.

As to the insinuation against us, *twice repeated*, in the Journal, that we have forgotten our promise, and fear to meet "Scrutator," we have this only to say: *We have done exactly what we promised to do.*

We are farther charged with want of consistency and *veracity*, in saying that Dr. Davis disclaims being the author of the original report, that this "practice prevailed in Oneida county." He simply stated that two instances had occurred; not that it "*prevailed.*" This report, therefore, "*originated elsewhere.*" And yet, upon this slender ground, paragraph upon paragraph of crimination is discharged upon us.

But we have done. We deemed it due to ourselves to notice these things. We hope the Journal will leave us henceforth, unmolested, to employ the full measure of our strength in the behalf of Zion. We have no pride of character or opinion, which we are emulous to maintain. But on the side of truth, if we can find it, we hope to be always found.

Mistake Corrected.—As an act of justice to a brother in the ministry, we wish to correct a statement made by a correspondent of the Journal & Telegraph, in relation to the synodical communion at Cooperstown. The statement is as follows:—

"At the communion table, where no other theme than *Christ crucified* should ever be introduced, we saw Christ crucified in the house of his friends, by a minister occupying his Master's place giving a most unbecoming harangue on slander. Some we know did declare that they would *never* stay to witness another such scene. The hearts of many brethren will bleed as they recollect that scene; and we think that some good brethren who left the Presbytery of Oneida, have gone with much less reluctance than they would otherwise have done, had that solemn scene been *less trying.*"

Now we are sure the writer must regret, and the christian public will unequivocally condemn this language, when the facts are known. The person alluded to is a stranger recently located in this Synod. He has cautiously refrained from being identified, even in opinion, with any class of ministers or Christians, in reference to points of difference in our church. He came among us, and was at the Synod. He saw that there were feelings existing which should be corrected. He knew that a spirit of slander, *somewhere*, was a fruitful source of this mischief. He saw that Christ was crucified afresh by this course of action; and standing over the memorials of his death, he rebuked that spirit of brotherly unkindness that was rending the living body of Christ within his church. He made no *personal* or *party* allusions. He left his remarks to apply where they belonged. It seems that certain brethren supposed he meant them. We also strongly suspected he meant us. But to us it was "an excellent oil." We never thought of publishing the brother to the world. We loved him for his very faithfulness to us.

When, the day following, we learned how some of our brethren felt about the address, we informed the brother who made it, and he hastened away instantly to those who felt grieved, and frankly disclaimed all idea of personality.

Now, to publish abroad to the world such a report as the above, is deeply humiliating.—What must be thought of the Synod of Utica, by the readers of that article. We never knew of a more unmerited and unkind attack upon a brother in the ministry. We beg of the editors of the Journal, that as an act of justice, they will give their readers an explanation of this matter. Considering the existing state of feeling, we did not deem the address altogether judicious: But knowing the integrity of the brother's design, we are exceedingly grieved at this public accusation against him.

Miss Prudence Crandall was again tried before the supreme court of Connecticut, sitting at Brooklyn, during the week before last, on the charge of teaching coloured females, not inhabitants of that state. Chief Justice Dagget presided. He made an elaborate argument in favor of the constitutionality of the law, by which Connecticut has prohibited the citizens of other states from resorting to her villages for education; and the jury found Miss C. *guilty.* With the editor of the New-York Evangelist, "We envy not the feelings with which Judge D., himself a profesing Christian, would pass sentence of imprisonment upon a christian sister, for the crime of teaching Christians the knowledge that is requisite to qualify them for doing good. Such a man as Jay would doubtless have renounced office for ever, before he would have subjected himself to the necessity of executing such a law."

Steam-Boat Explosion.—The steam-boat New-England, while ascending the Connecticut river, about 3 o'clock in the morning of the 9th inst. burst her boilers opposite Essex, the north parish in Saybrook, where she had stopped to land passengers. The boat had two boilers, and both burst at the same instant. There were about eighty passengers on board. Two of the hands, and a child about two years old, were instantly killed; and one of the passengers was blown overboard and drowned. Twenty-three other persons were severely scalded or otherwise injured, five of whom have since died. Among the latter, is Mr. Burgess, a passenger, from Waterville, N. Y. The immediate cause of the accident was unknown; but it was supposed to have happened in consequence of the escape of all the water from the boilers. The boilers were of copper, and had been in use but about two months.

The National Preacher, for September, contains two sermons, by Rev. G. W. Perkins, of the American presbyterian church in Montreal. Subject, "*The sinner's ability to obey God, if he will.*" This doctrine is the true doctrine; and Mr. Perkins is abundantly able to establish it. We presume he has done so; tho' we have not read the whole of the sermons.

The Calumet still lifts up its voice in behalf of peace. The number for September and October has several valuable articles. From it we learn that the subject of peace is receiving considerable attention from some of the ecclesiastical bodies in New-England. It deserves it; and we should be glad to see a similar interest aroused in all the churches of the land. Something must be done to check this war spirit, before the reign of the Prince of Peace commences.

The Christian Library, for October 1, contains the concluding essays on "*The Church of God:*" Also, "*Historical Sketches of the Missions of the United Brethren,*" by Rev. John Holmes. Both these articles are of great value.

Communications.—Of these we have a few which were deferred, to make room for the report of the American Board.

For the Western Recorder.

MR. EDITOR—As your paper has sometimes contained articles relative to female dress, perhaps you or some of your readers may be willing to answer the following queries, viz:—

When a custom is so extravagant or absurd, as to be the subject of satire and burlesque in the public prints, can it be supposed to be consistent with that modesty of apparel which "becometh women professing godliness?"

Have not the enormous sleeves of the present *ton* thus become the subject of public satire, and quite unbecoming females so professing?

Again—Are any of your female readers well enough versed in arithmetic, to make a calculation of the probable number of garments that might be made for poor children in this state, by a suitable retrenchment in the article of sleeves alone?

A FRIEND TO CHRISTIAN ECONOMY.

THE VERSE-A-DAY SYSTEM.

ACTS—CHAP. XVII.

Sunday, October 20.—8. And they troubled the people, and the rulers of the city, when they heard these things.

Monday, October 21.—9. And when they had taken security of Jason, and of the other, they let them go.

Tuesday, October 22.—10. And the brethren immediately sent away Paul and Silas by night unto Berea; who, coming thither, went into the synagogue of the Jews.

Wednesday, October 23.—11. These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Thursday, October 24.—12. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

Friday, October 25.—13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also and stirred up the people.

Saturday, October 26.—14. And then immediately the brethren sent away Paul, to go as it were to the sea; but Silas and Timotheus abode there still.

POLITICAL.

FOREIGN.

London papers to the 4th of September, have been received at New-York.

Great-Britain.—The British Parliament was prorogued on the 29th of August. On this occasion, the King attended in person, and delivered a speech; in which, after stating that he continued to receive from his allies, and from all foreign powers, assurances of their friendly disposition, he thus speaks of his relations with Portugal:—

"Events which have lately taken place in Portugal, have induced me to renew my diplomatic relations with that kingdom, and I have accredited a minister to the court of her most faithful majesty at Lisbon. You may rest assured that I look with the greatest anxiety to the moment when the Portuguese monarchy, so long united with this country by the ties of alliance and the closest bonds of interest, may be restored to a state of peace, and regain its former prosperity."

Lord Russell, his majesty's minister to Portugal, delivered his credentials on the 15th of August, and gave notice of the recognition of the Queen Donna Maria, by Great-Britain.

The bill for the abolition of colonial slavery had received his majesty's assent, and become a law.

Disastrous accounts were pouring in from the hop districts. A gale which commenced on the last day of August, and continued till noon of September 1st, had caused immense damage to the crop. The London Courier closes a long account of the ravages by saying, "What the effect will be on the amount of duties is at present impossible to conjecture, as various persons who have visited different places disagree most strongly in their calculations, taking a range of from £25,000 to £30,000 reduction on the sum last quoted in the market."

The recent storm had been very destructive to vessels on the coast. An English East-Indiaman and a convict ship were wrecked near Boulogne. The latter had about one hundred and thirty female convicts on board; and but three of the whole crew escaped. All might have been saved; but the captain, with the advice of the surgeon, and in the hope that the vessel might be got off, refused to permit any one to go on shore until escape became impracticable. The captain and surgeon both perished.

Portugal.—By the African steamer, arrived at Falmouth, intelligence had been received from Lisbon to the 17th, and Oporto to the 21st of August. These accounts say that the capital was in the most settled and tranquil state; commercial business, which for many months had been completely stagnant, was reviving daily; and public confidence in the new order of things was very apparent. A strong proof of this was given, and continued to be given, by the daily subscriptions at par to the loan of £200,000, at five per cent interest, advertised for by the government, the greatest part of which was in three days raised by written offers from various monied men.

On the 14th of August, there were reviews in various quarters of the city of the newly formed national guards, who are chiefly of the middle classes, and amount to fully 12,000 men. Don Pedro addressed each corps, detailing the state of things, and requesting that every man should declare whether he would join the regular army in taking the field against the enemy, or remain in the city and its vicinity for its defence. The first regiment which he met, and which was eight hundred strong, composed of merchants chiefly, volunteered to a man to join the regular army, and more than three-fourths of the men of all the other regiments did the same.

The greatest part of the Duke of Terceira's army had marched out of Lisbon to Villa Franca; and the rest were to follow, so as to occupy the best positions, in the event of any attempt of Don Miguel to send a force against Lisbon, while redoubts are raising around the city, so as to connect the chain formerly occupied by the Duke of Wellington. Don Pedro visited these works every morning soon after day light.

On the 18th, the constitutionalists at Oporto attacked the remaining number of the Miguelites outside the line. The attack was made at night, on the right of the enemy's lines, which were immediately turned, and thrown into confusion. Col. Bacon, with his lancers, then rapidly pursued them for two leagues, took between 300 and 400 prisoners, and occasioned them to lose twice that number in killed and wounded.

But little appears to be known of the situation or strength of Don Miguel's army. It evacuated Villa Nova on the 19th of August, after having burnt and destroyed the warehouses of the Oporto company, containing port wine. The loss is estimated at $2,000,000. It was not believed that Miguel would venture an attack on Lisbon.

Donna Maria left Paris, with her suite, on the 27th of August, and had arrived at Havre. It was said to be her determination to visit London, previous to her final departure for Lisbon.

It is said that the grandson of the Empress Josephine, the Duke of Leuchtenberg, will most probably become the husband of the young Queen of Portugal. His father, the celebrated Eugene Beauharnois, married a Bavarian princess. The young Duke will go to Lisbon with Donna Maria.

Spain.—The report of the death of the King of Spain is unfounded. But at the last dates he was at death's door, and no hopes were entertained of his recovery. All accounts agree, that at his death, the kingdom will experience a civil war.

From *France* there is no news of importance. The whole kingdom appears to be tranquil.

DOMESTIC.

Extensive Forgeries at Boston.—On the 7th inst. Messrs. Copeland & Lovering received a letter from Charles Brown, of the late firm of Brown & Ellis, merchants, on Long-wharf, but more recently a broker, stating that he was owing $100,000, that they would not find him dead or alive, &c. This letter induced inquiries, which resulted in ascertaining that for some time past, Brown had been engaged in extensive forgeries of the names of merchants to notes, as promisors and endorsers, which he had negotiated, to the amount, it is said, of one hundred thousand dollars! These forged notes he disposed of to a considerable number of merchants, and others, at one per cent per month interest, &c. The forgeries were generally well executed. We understand there is as yet no clue to the direction he has taken.—*Boston D. Adv.*

Cattle-Show and Fair.—Tuesday the 24th ult. was another proud day for Jefferson county. The weather was propitious for the occasion, and about six thousand persons assembled for the purpose of attending the interesting anniversary of the Agricultural Society. At an early hour, the pens were crowded with cattle, horses, sheep and swine, and the court-room spread and decorated with domestic manufactures. Of the former, we need only to say, that they showed the best blood in the United States, and the display was as fine as we ever saw. Of the domestic manufactures, although the variety was not so great as we have seen on former occasions, yet those exhibited were of a superior quality; the carpets, flannels, and diapers, particularly. The specimens from the dairy were large, and of a rich kind and excellent flavor. After the examination of the stock, and the manufactures, the ploughing match took place, which was most ably contested. The procession was then formed, and marched to the methodist chapel, where, after other services, an interesting oration was delivered by the Hon. *Daniel Wardwell*, the reports of the committees read, and the premiums awarded. The whole of the proceedings were of intense interest, and were listened to with excited attention.—*Watertown Register.*

Hyde, the Salina Bank-Robber.—A letter from a respectable commercial gentleman at Norfolk, addressed to W. Williams & Co. of this city, communicates the intelligence that Porter Whitney Hyde, the individual who robbed the bank of Salina, sailed from that port on the 4th inst. on board the brig Omega, bound to Cadiz, under the name of Porter Whitney. The brig is a dull sailer, and it is probable that other vessels bound to Cadiz, may arrive before her. The necessary documents will be immediately dispatched, with a person to identify Hyde.—*N. Y. Journal.*

Death of Calvin Edson.—It is stated on the authority of the Woodstock Courier, that Mr. Calvin Edson, well known as the living skeleton, died a few days ago at his residence in Randolph, Vt. It is added that his body was taken from the tomb the night after its interment, and it is rumored that some young men belonging to the medical class at Hanover, are suspected, and that two of them have been arrested for the offence.

Chenango Canal.—The canal commissioners have determined that the Chenango canal shall enter the Erie canal at Whitesborough.

COUNTY TEMPERANCE CONVENTION.

At a meeting of the Executive Committee of the Young Men's Temperance Society of the county of Oneida, held on the 27th day of September last, it was resolved that a *County Temperance Convention* be held at Hampton, on Wednesday the 13th of November next, at 10 o'clock, A. M. for the purpose of appointing Delegates to attend the State Convention, to be held at Utica, on the 20th day of November next, and for transacting such other business as may be deemed necessary in relation to the temperance cause; and that each Town Society be requested to send three or more Delegates to attend the said Convention.

By order of the Board,
S. HOLMES, *Secretary.*

P. S.—The Managers in the several towns are earnestly requested to give their immediate attention to the above notice, and procure, if possible, a full representation from each town in the county.

Utica, Oct. 12, 1833.

TEMPERANCE MEETING.

With the leave of Providence, a meeting of the American Temperance Society will be holden at Cincinnati, Ohio, on the 28th inst. to consider the best plan of promoting, by the diffusion of information and the exertion of kind, moral influence, the cause of temperance throughout the United States. All friends of temperance are invited to attend.

Communications to the Subscriber, previous to Jan. 1, 1834, may be addressed to him, at Cincinnati.

Editors of papers, friendly to the cause of temperance, are requested to insert the above in their publications.

J. EDWARDS,
Cor. Sec. Am. Temp. Society.

Boston, Oct. 10, 1833.

NOTICE.

The Presbytery of Oneida will meet, according to adjournment, at the session-room of the Bleecker-street Church, in Utica, on the 4th Tuesday (22d) of October inst. at 2 o'clock, P. M.

O. P. HOYT, *Stated Clerk.*

UTICA YOUNG MEN'S SOCIETY.

Meeting every Friday evening, at *seven* o'clock precisely. Question for discussion this week—"Is a time of persecution better calculated to exhibit real piety, than a state of religious prosperity?" Disputants, Messrs. Kingsley, Gaylord, Bennet, and Cowles. Essayist, Rev. O. P. Hoyt.

Oct. 14, 1833. GEO. TRACY, *Sec'ry.*

MARRIED,

On the 9th inst. by Rev. O. P. Hoyt, Mr. *Sevalia Fayette*, to Miss *Elizabeth Doolittle*, both of this city.

In Amsterdam, Montgomery co. on the 10th inst. by Rev. James Wood, Mr. *Charles Bartlett*, principal of the Utica Gymnasium, to Miss *Emily Vedder*, of the former place.

In Warsaw, Genesee co. on the 6th inst. by Rev. E. Scovel, Mr. *Andrew T. G. Hammond*, formerly of this city, to Miss *Angeline F. Sheldon*, daughter of the late Dr. C. L. Sheldon, all of Warsaw.

DEATHS.

In this city, on the 4th inst. of typhus fever, *Mary H.* daughter of Mr. Isaac Selleck, in the 11th year of her age.

At Sacket's-Harbor, on the 1st inst. very suddenly, Hon. *William D. Ford*, aged 53, formerly member of Congress, and at the time of his death, district-attorney for Jefferson county.

In Clinton, Mississippi, on the 12th September last, of billious fever, Mr. *Thomas Dana M'Lean*, son of Mr. Wm. M'Lean, of Cherry-Valley, and formerly of this city, aged 23.

List of Letters received at the office of the Western Recorder, during the last week.

C. Sims, E. Tucker, E. S. Covell, B. W. Harvey, E. Litchfield, H. Hubbell.

New Agent for the Recorder.
Sardis Ward, Cleaveland, Oswego co.

CHRISTIAN INSTRUCTOR.

THE Christian Instructor, containing a summary explanation and defence of the Doctrines and Duties of the Christian Religion; by Rev. Josiah Hopkins, pastor of the first Presbyterian Church, Auburn, N. Y.; second edition; just published and for sale, by
Oct. 14, 1933. G. TRACY.

MOTHR AT HOME.—A new supply of the Mother at Home, received at the Bookstore of
Oct. 14, 1833. G. TRACY.

NOTICE.

WILLIAM CHAMBERLAIN having taken a store on Liberty street, two doors from Genesee st. is now receiving an entire new stock of
Groceries, Crockery, and Provisions,
which he will sell as low as any other store in the city. He respectfully solicits a share of public patronage at his new location. *Oct.* 14, 1833. 42

UTICA COMB FACTORY,

AT the shop of Messrs. *Storrs & Cooley*, No. 6, Whitesboro' street, the Subscriber has just received a complete assortment of Tortoise-shell Large and Side COMBS, of a superior quality. Also, Imitation, Long, Dressing and Pocket Combs.

Punctual attention will be paid to repairing and polishing Shell Combs, which will be done in the best manner, and on short notice. D. S. DAY.

☞ Cash paid for old Shell.
Utica, Oct. 14, 1833. 42

ALMANACS FOR 1834.

TEMPERANCE & Common Almanacs, for 1834, for sale at wholesale or retail, at the Bookstore of
Oct. 8, 1833. G. TRACY.

LAMB'S WOOL SHIRTS & DRAWS.

LAMB'S Wool, Worsted, and Merino Shirts and Draws, of all qualities, for sale by
Oct. 15, 1833. OTIS MANCHESTER.

SURTOUT CLOTHS.

JUST received and for sale, a good assortment of Milled Cloths, of fashionable colours, expressly for surtouts, by OTIS MANCHESTER.
October 15, 1833. 42

TO SADDLERS & HARNESS-MAKERS.

JUST received from Europe & New-York, and now opening at the sign of the *Gilt Padlock*, 158, Genesee street, one of the most complete assortments of
Saddlery, Coach & Harness Trimmings,
ever offered in this section of country. These Goods are offered for sale on good terms, and at a small advance above sterling cost. S. AYLSWORTH.
Oct. 14, 1833. 42

WINSOR'S AXES.

THE Subscriber has just received a consignment of Winsor's C. S. AXES, which he will sell at the factory price, $18 per dozen. S. HOLMES,
Oct. 7, 1833. No. 118, Genesee st.

CYLINDER GLASS.

100 Boxes 7 by 9 and 8 by 10 Cylinder GLASS on hand, which will be sold at factory prices, at the new Hardware Store, 118, Genesee st. by
Oct. 7, 1833. 41 S. HOLMES.

FALL IMPORTATIONS.

JUST arrived by the packet ship Napoleon, and will be ready for sale in a few days, at the old stand formerly occupied by *Aylsworth & Holmes*, a complete assortment of Plated, Japanned and Tinned SADDLERY. Also, a general variety of HARDWARE.

The above, with his present assortment, the subscriber offers for sale at a small advance, wholesale or retail, on the most favorable terms, at 159, Genesee-street, next door to the U. S. B. Bank.

SYLVESTER AYLSWORTH.
Utica, Oct. 1, 1833. 40m3

CARPET WAREHOUSE,
No. 62, GENESEE STREET.

THE Subscribers are receiving an entire new stock of Kidderminster, Venetian, Three-Ply, Ingrain, Jackson, and Orleans CARPETINGS; all of which have been bought under the reduced tariff, and which they offer at a very small advance from cost.

Also, Brussels, Wilton, and Imperial Rugs, Floor-Cloths, Oil Cloths, Carpet Rods, Bindings, and Floor-Mats; with pure curled hair Mattresses, warranted of the first quality. ELLIS & COOPER.
Utica, April 23, 1833. 17

Also, a splendid assortment of Fancy & Staple DRY GOODS, unusually cheap.

MERINO & THIBET WOOL CLOTHS.

JUST received two cases of very superior Merino and Thibet Wool Cloths, containing a great variety of colours. Our friends and customers are respectfully invited to call and examine them, as they are superior to any thing of the kind ever before brought to this market. BARTON & BUTLER.
Utica, Oct. 1, 1833. 40

FASHIONABLE Figured GRO DE NAPS, mode colours, just received by
Oct. 1, 1833. BARTON & BUTLER.

THE largest assortment of MERINO CLOTH in town may be found at
Oct. 1, 1833. BARTON & BUTLER'S.

HERNANI H'DKFS.—A large assortment of Fancy Handkerchiefs, just received by
Oct. 1, 1833. BARTON & BUTLER.

GENERAL HARDWARE STORE.

THE Subscriber has just received an entire new stock of HARDWARE, comprising a very general and extensive assortment of all articles appertaining to the trade. He has taken great pains to have his assortment of Saddlery complete.

He has also on hand Swedes', Russia, Old Sable, English and American Bar-Iron; English square and round Iron; Band and scroll Iron; English and American Hoop Iron; Horse-nail, Spike and Braziers' Rods; English & Swedes' blister'd Steel; German spring and cast steel; Sheet and bar Lead; Iron and Brass Wire; Rowland's mill and Kent Saws; Hand, pannel, circular, compass, London spring and buck Saws; Armitage's, Foster's and common Anvils; Cotter-keyed and other Vices; Sledge and hand Hammers; Axletrees; Arms' Waggon-Boxes; Brass Kettles; "Simmons" hand and broad Axes; Adz; Ames' and other Shovels and Spades, &c. &c.

He respectfully invites those purchasing hardware in this city, to call and examine his new stock.
89 SYLVANUS HOLMES,
Sept. 24, 1833. No. 118, Genesee street.

NEW GOODS.

J. M. HATCH is now receiving, at the New-York Cash Store, Broadcloths, Satinetts, Harriugtons, Flannels, Silks, Gloves, Hosiery, Merino Cloths, Circassians, Camlets, Irish Linens, Velvets, Prints, Linings, Shawls, Handkerchiefs, Belts, and Fancy Ribbons, with many other beautiful and cheap articles.—His friends and customers are invited to call and make their selections, while the assortment is fresh and full.
Utica, Sept. 24, 1833. 39

GROCERIES.

WM. B. CLARK, No. 3, Miller's Granite Block, is now receiving a fresh supply of Groceries, which are offered at wholesale and retail, as low as can be obtained this side of New-York. *Sept.* 20, 1833.

MACKAREL—in whole, half and quarter bbls. just received and for sale, by WM. B. CLARK,
Sept. 20, 1833. No. 3, Miller's Granite Block.

WINTER and Fall SPERM OIL—warranted pure, just received, and for sale at No. 3, Miller's Granite Block, by WM. B. CLARK.

PATENT CANDLES.—HALL & SONS' patent refined hard Candles. These Candles, by the aid of a chemical process, are rendered very hard, give a fine clear light, and will burn longer than sperm candles. Just rec'd and for sale, by WM. B. CLARK,
Sept. 20, 1833. No. 2, Miller's Granite Block.

LONDON PORTER.—WM. B. CLARK offers for sale, at No. 3, Miller's Granite Block, Hibbert's Porter and Brown Stout, received per late arrivals from London, in lots to suit purchasers.
Sept. 20, 1833. 39

REMOVAL.

STACY & ALLEN having formed a connection in business with JUSTIN SHAPLEY, (late of the firm of *Lord & Shapley*), they have removed to the old stand of Lord & Shapley; where may at all times be found an extensive assortment of Foreign and Domestic DRY GOODS; and they would solicit a continuance of the patronage and favors of their friends and the public, at No. 96, Genesee street.
Utica, August 24, 1333. 35

NEW FIRM.

HAYNES LORD having withdrawn from the late firm of *Lord & Shapley*, JUSTIN SHAPLEY has formed a connection in business with WILLIAM STACY and DAVID ALLEN, (late *Stacy & Allen*, under the firm of STACY, SHAPLEY & ALLEN; who have and will keep constantly on hand, a general assortment of Foreign and Domestic DRY GOODS, for the wholesale and retail trade, at the old stand of *Lord & Shapley*, 96, Genesee street.

WILLIAM STACY.
JUSTIN SHAPLEY.
August 24, 1833. DAVID ALLEN.

NEW GOODS.

THE Subscribers have just received their fall supply of GOODS, comprising in all, one of the most extensive assortments ever offered in this market; among which are the following:—

Merino Cloths,	Bleached Shirtings,
Do. Circassians,	Merino Shawls,
Broadcloths,	Prussian Do.
Cassimeres,	Do. H'dkfs,
Satinetts,	Bl'k & col'd Silks,
Camlets,	Prints,
Flannels,	Cambrics, &c. &c.

DOMESTICS constantly on hand, and for sale as heretofore, by STACY, SHAPLEY & ALLEN,
Sept. 16, 1833. (38) 104, Genesee st.

NEW GOODS.

A SUPPLY of New Goods, received yesterday, by
Sept. 24, 1833. (25) GEORGE BRAYTON.

IMPORTATIONS.

JAMES DANA is now receiving directly from Birmingham & Sheffield, his spring supply of HARDWARE, which he will sell on reasonable terms, at wholesale or retail. Purchasers are requested to call and examine goods and prices at No. 88, Genesee street,
Utica, April 30, 1833. 18

SCALE-BOARD.

A QUANTITY of Scale-Board, suitable for packing Cheese, for sale at the Subscriber's Bookstore.
Utica, Sept. 3, 1833. G. TRACY.

POETRY.

DEATH OF AN INFANT.

The morning dawn'd; its glowing dies
O'er heaven a mellow softness threw;
New glories lit the ambient skies,
And rose the sun with ruddy hue.

It was in truth a lovely morn,
To break upon the tearful eye
Of her who watch'd, with heart forlorn,
Her angel cherub, doom'd to die.

'Twas beautiful, as if some look
From purest spirits, hovering nigh,
Had o'er the scene new glories shook,
And fill'd with fragrance earth and sky.

'Twas calm; no murmuring breezes rung,
Nor nature spoke in that lone hour:
'Twas sweet; for angels' voices sung,
As droop'd the lovely, blooming flower.

It turn'd its little head, and sigh'd,
And fluttering, stretch'd abroad its arms:
We kiss'd it as it softly died,
And wept to see its faded charms.

Sweet innocent, farewell! thou'rt gone
To mingle with the blest above,
And we are left to weep alone,
And still thy memory fondly love.

Long as the vital spark remains,
We'll dream of thee, and speak thy name;
And when our life to evening wanes,
Our babe, in heaven, with joy we'll claim.

THE SUN OF RIGHTEOUSNESS.

There is a sun, whose holy light
No fires of heaven eclipse; it glows
Above the clouds of sin and night,
And thro' the world its radiance throws.

On Eden's bowers its placid ray,
Like sun-light on the hills afar,
Reveals the dawn of gospel day,
And shines, the lost one's polar star.

The lights of science feebly burn:
The meteor flash of glory dies:
Ambition fills the storied urn:
In dust earth's tarnish'd splendor lies.

But everlasting fires adorn
The firmament of truth and grace,
First lighted on that glorious morn,
When mercy shone in Jesus' face.

Thro' sorrow's gloom, or death-like shades,
This penetrating glory beams;
Like evening's star, when day-light fades;
Like memory on life's fitful dreams.

MISCELLANEOUS.

From Ellis's Polynesian Researches.

HAPPY DELIVERANCE.

The natives of the South-Sea Islands, although scarcely alarmed at thunder and lightning, are at sea greatly terrified by the appearance of water-spouts. They occur more frequently in the South than in the North-Pacific, and although often seen among the Society Islands, are more rarely met with in the Sandwich group. But throughout the Pacific, water-spouts of varied form and size are among the most frequent of the splendid phenomena and mighty works of the Lord, which those behold who go down to the sea in ships, and do business upon the great waters. They are sublime objects of unusual interest, when viewed from the shore; but when beheld at sea, especially if near, and from a small and fragile bark, as we had seen them, it is almost impossible so to divest the mind of a sense of personal danger, as to contemplate with composure their stately movement, or the rapid internal circular eddy of the waters.

Nor is it easy for an individual who has never beheld them in such a situation to realise the sensation produced, when the solitary voyagers from their light canoe, or deckless boat, dancing on every undulating wave, descry them towering from the surface of the water, uniting the ocean and the heavens, while the powerful agitation of the former indicates the mighty process by which they are sustained. Sometimes they have approached the shore, and although I do not recollect any instance of their actually destroying persons at sea, I am inclined to presume such a calamity must have occurred, or they would not be such objects of terror to the people.

During our abode in Huahina, a number of natives were on a voyage from the leeward to the windward islands, in a boat belonging to Mr. Williams, when a water-spout approached them. They had heard, that when seen by navigators, they sometimes averted the threatened danger by discharging their artillery at the water-spout. Having a loaded musket in the boat, they at first thought of firing at the advancing column; but as it approached, the agitation of the water was so great, and the phenomenon so appalling, that their hearts failed; and when it was, according to their own account, within a hundred yards of their boat, and advancing directly upon them, they laid the musket down. The man at the helm now shut his eyes, and his companions threw themselves flat on their faces in the bottom of the boat. This is the exact position in which a captive doomed to death awaited the fatal stroke of a victor by whom he had been overcome in battle. After waiting in fearful suspense several minutes, the helmsman, hearing a rushing noise, involuntarily opened his eyes, and saw the column passing, with great velocity, at a distance from the stern of the boat. He immediately called his companions, who joined not only watching its receding progress, but in acknowledging the protection of the Almighty in their preservation.

When returning from the Sandwich Islands on board the ship Russell, in 1825, we experienced a happy deliverance from one of those wonderful and alarming objects. Our Sabbath afternoon worship on the quarter-deck had just terminated. Mrs. Ellis was lying on a sofa, and observing unusual indications of terror in the countenance of the boy at the helm, she said, "What is it that alarms you?" He answered, in hurried accents, "I see a whirlwind coming," pointing to a cloud a little to the windward of the ship. His actions attracted the notice of the officer on deck, who instatly sent an able seaman to the helm and called the captain. I had taken the books into the cabin, and was putting them by, when I heard the officer in a tone of unusual earnestness, ask the captain to come on deck. I hastily followed, and my attention was instantly directed to the water spout.

The breeze was fresh, and as the object of alarm was still at some distance, it was possible we might avoid coming in contact with it. The captain, therefore, took in none of the sails, but called all hands on deck, ordered them to *stand by the halliards*, or ropes by which the sails are pulled up, so that if necessary, they might let them go in an instant, and thus lower down the sails. We all marked its approach with great anxiety. The column was well defined, extending in an unbroken line from the sea to the clouds, which were neither dense nor lowering. Around the outside of the liquid cylinder was a kind of thick mist, and within, a substance resembling steam, ascending apparently with a spiral motion. We could not perceive that much effect was produced on the clouds attached to the upper part of the column, but the water at its base was considerably agitated with a whirling motion; while the spray, which was thrown off from the circle formed by the lower part of the column, rose several feet above the level of the sea. After watching in breathless suspense for some time its advance in a line towards the ship, we had the satisfaction to see it incline in its course towards the starboard quarter, and ultimately pass by about a mile distant from the stern. The sail-ropes were again fastened, and we pursued our way under the influence of thankfulness for the deliverance we had experienced.

KNOWLEDGE OF THE SUPREME BEING.

In his last work, Dr. Chalmers thus illustrates the sin of those who make no effort to be acquainted with the Supreme Being.—The analogy is capable of a larger extension, and can be applied to the duties of the gospel, as well as to the claims of God as our common benefactor:—

"We might imagine a family suffering under extreme destitution, and translated all at once into sufficiency or affluence by an anonymous donation. Had the benefactor been known, the gratitude that were due to him becomes abundantly obvious; and in the estimation of every conscience, nothing could exceed the turpitude of him who should regale himself on the bounties wherewith he had been enriched, and yet pass unheedingly by the giver of them all. Yet does not a proportion of this very guilt rest upon him, who knows not the hand that relieved him, yet cares not to enquire? It does not exonerate him from the burden of all obligation that he knows not the hand which sustains him. He incurs a guilt, if he do not want to know. It is enough to convict him of a great moral delinquency, if he have gladly seized upon the liberalities which were brought in secret to his door, yet seeks not after the quarter whence they have come; willing that the hand of the dispenser should remain for ever unknown, and not wanting any such disclosures as would lay a distinct claim or obligation upon himself. He altogether lives by the bounty of another; yet would rather continue to live without the burden of those services or acknowledgements that are due to him.—His ignorance of the benefactor might alleviate the charge of ingratitude; but it plainly awakens the charge again, if he choose to remain in ignorance, and would shun the information that might dispel it. In reference then to this still undiscovered patron of his family, it is possible for him to evince ingratitude; to make full exhibition of a nature that is unmoved by kindness, and withholds the moral responses which are due to it; that can riot with the utmost selfishness and satisfaction upon the gifts, while in total indifference about the giver; an indifference which might be quite as clearly and characteristically shown, by the man who seeks not after his unknown friend, as by the man who slights him after he has found him."

CHRISTIANS SHOULD SPEAK OFTEN ONE TO ANOTHER.

It is recorded as a phrophetic history, "They that feared the Lord spake often one to another." This declaration discloses both the duty of Christians, and their true temper when in the high exercise of godliness. But this, like many other religious duties, is often neglected by the professed disciples of Jesus. Still when duly discharged it is a source of very high enjoyment.—By neglecting to converse with one another, Christians of the same church often become alienated in their mutual feelings; jealous of each other, and disposed to feel that they are undervalued by their brethren and sisters; cold and inactive in Christ's service; and disheartened in their efforts to grow in grace and save souls. One of the greatest evils, except immorality, in a church, is that members do not know each other as Christians. As men of the world and members of civil society, and in relation to secular business, they may be well acquainted, while they are almost entire strangers *as Christians*. Hence they do not enter into each other's sorrows and joys; and are consequently almost destitute of those endearing sympathies, that should bind together closely the members of Christ's family.

If the members of a church would be faithful to visit each other for christian conversation and improvement, they would soon perceive their mutual benefit to be very great. Their love to each other would abound; their christian graces thrive; if they had become backslidden, they would be revived; if they had neglected to warn sinners, they would awake to a faithful discharge of this duty; their clouds of darkness would disappear, and the sunshine of joy, and hope, and spiritual courage, break forth upon their souls; and their growth in grace, their spiritual enjoyment and usefulness would be vastly increased.—*Rochester Obs.*

BURMAN MILLENNIUM.

In a book on my desk, we have a long conversation between Arcemataya, and an ancient Boodhist saint, who having become a Rahainda, possessed the power of visiting other worlds, by virtue of which he went up to the heavens in which the future God now resides, and afterward returned to earth, in order to write a book, I suppose.

Arcemataya is represented as saying, among other things, "When I am God, the vallies shall be raised, and the earth become perfectly level. There shall be neither hill, valley nor forest; but the earth shall be covered with towns and villages, and the countries abound in riches. The inhabitants shall be exempt from poverty, and shall be as rich as they please; while, day and night, they will be engaged in religious exercises. Ignorance, vice, and every angry passion, shall no more exist in the world. Grain shall grow without planting, and trees yield fruit without cultivation. War, fighting and quarrelling will be unknown, but the people shall love each other; and, love abounding, the wild beasts of the field shall dwell with them."—*Am. Bapt. Mag.*

THE GREAT QUESTION.

When a prying question was put to the Saviour, to ascertain the number of those who should be saved, the divine reply was a pungent rebuke and exhortation, which appealed at once to the personal duty of those who were expecting the answer. How extensively would the tones of discord and altercation be changed into those of humiliation and repentance, if disputants would first make a practical use of the controverted subject. The great personal question with each soul is not, why does sin exist? No man's salvation is dependent on the solution of that point. But am *I* a sinner? Am *I* conscious of internal depravity? of voluntary sinfulness? Do *I* love the Lord with all my soul, strength, and mind, and my neighbor as myself? These are the questions which summon attention, and are worthy of all precedence.

The great speculation is—What am I to Christ, or Christ to me? This is a question which will recur to every mind, and seems to have been regarded by the inspired writers as one of constant duty. "Examine yourselves whether ye be in the faith." "Be ever ready to give an answer to every man that asketh you a reason of the hope that is in you." "Let him that thinketh he standeth take heed lest he fall." Men are often more ready to argue with each other, than with their own hearts. They are more careful to set a neighbor right, than to keep a watch on their own hearts. The great controversy should be within.—*S. S. Jour.*

MAKING THE MOST OF TIME.

The British Critic says of Dr. Abercombie, the author of late works on the intellectual powers of man and the philosophy of the moral feelings:—

"Dr. Abercombie is a physician at the highest eminence of his profession; and consequently engaged from morning till evening in the discharge of its anxious and laborious duties. As we stated before, it may be almost literally said that his chariot is his study. And be it further kept in mind, that he has been mainly impelled to this consecration of the fragments of his time, by his solicitude for the moral and spiritual welfare of those young men who are dedicated to the same pursuit in which he has achieved his own gratifying distinction."—*ib.*

From the Genius of Temperance.

DEMONSTRATION.

The following is as instructive as it is remarkable. We have it from a source we consider authentic:—

"In the year 1813, the first company of Washington guards, of Philadelphia, commanded by Capt. Condy Raguet, marched to defend the shores of the Delaware from the English. The company numbered one hundred and thirty men, divided in messes of six and seven men each. It so happened that one mess of seven men drank none of their rations of spirits or other articles.—They were in camp seven months, and when the peace took place, the company was disbanded. Seventeen years afterwards, a call was made for assembling the survivors of the company; and it was found that thirty-three were living, and seven of that number were the mess that drank no liquor when in camp; five of them were present at the meeting, and letters were read from two others, stating their reasons for not being at the meeting; one resided in Cincinnati, and the other in some other part of Ohio. No other mess could number more than two living members.

"The gentleman who gave me this information is one of the mess of seven spoken of, and every word may be relied upon as fact. I am acquainted with some of the members, and I believe the whole number is now living. After the meeting held three years ago, a pamphlet was published, giving a history of the company, services, &c. &c. which I believe may be obtained from Captain C. Raguet. T. H. S.

"*Philadelphia, July* 3, 1833."

SORROW.

Our heart was filled with anguish at the recital of a tale of woe, related to us a few days since. A very pious mother, who suffered daily abuse from a husband half drunk or more, resolved to go personally to the men who sold him spirit, and tell them her tale of woe, and beg them, in mercy to her and her poverty stricken children, to sell him *no more rum*. Her first appeal was to men who made no pretence to religion, but who freely pledged themselves to comply strictly with her desires. Having succeeded so far, she next called on a retailer who was a prominent member of the church to which *she* belonged. Having depicted to him her poverty and the brutal treatment she suffered from her husband, who came home intoxicated from the store, she begged him not to sell any rum to her husband. The dealer (*christian* dealer shall I call him) turned and cast upon her a look of contemptuous indifference, saying, "I *will* sell him as much as I please, and you may help yourself as you can!" O, the *necessity* of a judgment to come! What amazement will seize the spirits of such men, when they meet their victims at the bar of God!!—*Ch. Sec.*

FAC SIMILE OF WASHINGTON'S ACCOUNTS.

An esteemed friend in this city has presented us with an engraved *fac simile* copy of the account rendered to the treasury, by General Washington, of his expenses during the period of the revolutionary war, from June, 1775, to June, 1783. The payment of these expenses was the only compensation which he asked or received for his services; and no one will question the assertion which he makes, in a note at the conclusion of this book of accounts, that in a pecuniary point of view, he was "a considerable loser" by his exertions in the cause of his country. He apologises for making a charge for Mrs. Washington's travelling expenses, in going to and from his winter quarters—the only season at which she could visit him—by saying that he had intended every year, between the close of one campaign and the opening of another, to visit his family and overlook his private affairs; but that the urgency and multiplicity of his public duties rendered him unable to do so, "to the no small detriment of his private interest."

The neat, yet bold and legible hand writing of Gen. Washington, gives some show of probability to the common remark, that a man's character may be inferred from the style of his chirography; and the methodical and business-like manner in which these accounts are made out, recalls to us the panegyrical observation on this trait in Gen. Washington's character, by Rev. Mr. Sparks, after examining the papers at Mount-Vernon, and finding the order, neatness and system which he observed in all his business transactions, even the most trifling.

We observe in this book a table, showing the scale of depreciation adopted by Congress for the continental money, from February, 1777, when it was par, to May, 1781, when 20,000 dollars in paper were valued at only 500 in silver.—*Balt. Chron.*

GENERATION OF STEAM.

It is stated that a great discovery has been made of a means to generate steam by a chemical process instead of the use of fuel. An inflammable gas is produced and applied, and the whole apparatus occupies a small compass; as the agents are not bulky, and water can always be procured. Should this improvement realise the hopes of the inventors, it is evident that the longest voyages on the ocean may be performed by steam vessels, which have of late been gradually yielding, in such cases, to sailing ships.

AMERICAN QUARTERLY REGISTER.

IT is intended that this publication shall stand on the ground that is common to the various christian denominations. There are certain principles in politics, and literature, and religion, to which its pages will be specially appropriated. There is a law of nature and nations, with a thousand modifications and provisions, which will furnish a field for investigation. Certain deficiencies exist in nearly all our systems of mental philosophy, which the discussions in this work may perhaps be the means of supplying in some measure. A thorough and candid examination of the more important works which issue from the press, in every part of the country, will be attempted. Accompanying every number will be a condensed view of literary and religious intelligence, and of political affairs. It is intended, in short, to be a work for christian America, and the christian world.

Ample and successful efforts have been made to secure the most accomplished writers in various parts of the United States, and of various denominations and professions; and articles will be occasionally furnished from gentlemen in foreign lands.

Contents of No. 1, Vol. I. Art. 1. Political Duties of Christians, as exhibited in the Bible. 2. Fiction, as a Vehicle for Truth. 3. The Past, and the Present. 4. The Temperance Reformation. 5. Proper Mode of Preaching. 6. Slavery in the United States. 7. Present Attitude of Mahommedanism, in reference to the spread of the Gospel. 8. John Milton. 9. Jeremy Taylor. 10. The Missionary Thompson. 11. Critical Notices. Literary Intelligence. View of Public Affairs.

The Subscriber, as agent for the above Work, will receive subscriptions. Terms, $4 per annum, in advance. *Oct.* 8, 1833. G. TRACY.

CLINTON FEMALE SEMINARY.

THE winter term of this Institution will commence on Thursday the 3d day of September next, under the care of Miss A. L. STEVENSON.

The undersigned take pleasure, after a personal acquaintance with Miss Stevenson, and her mode of instruction, in again recommending her School to the patronage of the the Public. The inductive method of teaching, which has been found so eminently successful, has been adopted throughout. Every exertion will be made to cultivate the powers of the understanding, to habituate it to a rigid precision of thought, and to form the manners and morals of the pupils.

S. F. BLACKSTONE. ORRIN GRIDLEY.
THEOPHILUS STEELE. SETH HASTINGS.
SAM'L COMSTOCK. THO'S M. FOOTE.

Clinton, Sept. 24, 1833. 39w3

VERNON FEMALE SEMINARY.

THE winter term of this Institution will commence on the 21st of October; in which are taught all the solid and useful, as well as most of the ornamental branches of Female Education. Board, washing and lodging, in the boarding establishment, or in private families, $17.50 per quarter, of twelve weeks. The tuition will be graduated according to the branches pursued.

Those who may wish to place their daughters in this Seminary, are referred for other particulars to the following gentlemen:—Salmon Case, Sands Higinbotham, Thomas Williams, Abram Van Eps, and Ariel Norton.

C. MEKEEL. *Principal.*
A. M. D. MEKEEL, } *Assistants.*
J. A. WILSON, }

39w6 *Vernon, Oneida Co. 9th Mo.* (*Sept.*) 23, 1833.

DISSOLUTION.

THE copartnership which has heretofore existed between the Subscribers, under the firm of *Thomson & Wright*, is this day dissolved, by mutual consent. All persons indebted to the firm will call on *Francis Wright*, who is authorised to receive payment of all demands. Dated Sept. 7, 1833.

EBENEZER THOMSON.
36 FRANCIS WRIGHT.

The business will be continued by the Subscriber, at the old Stand, who respectfully solicits a continuance of patronage from his friends and the public.

Sept. 9, 1833. FRANCIS WRIGHT.

DR. J. O. STANDISH, *Surgeon Dentist*, having taken G. A. FOSTER into partnership with him, the business will hereafter be conducted under the firm of STANDISH & FOSTER, at their office, No. 130, Genesee street, nearly opposite the Canal coffee-house, where all calls in their profession will meet with careful attention.

N. B.—The Subscribers will hold themselves ready to attend at the dwellings of those who may wish their aid. J. O. STANDISH.

Utica, May 13, 1833. G. A. FOSTER.

EATON'S BOTANY

A NEW edition of Eaton's Botany, just received, and for sale, by G. TRACY

WEEKS' CATECHISM.

A SUPPLY of this excellent Work, just received by *August* 5, 1833. G. TRACY.

A. HITCHCOCK & CO.

HAVE and are receiving, a very large and choice assortment of GOODS, which they offer, wholesale and retail, at the lowest prices, for cash or approved paper; among which are the following:—

TEAS: Old Hyson, Young Do., Hyson-skin, Imperial, Pouchong, Souchong,
WINES: Vermicella, Maccaroni, Spanish Segars, Old Madeira, Teneriffe, Sicily, Malaga, Muscat, Molasses, Coffee, Pepper, Pimento, Ginger, Cloves, Nutmegs, Mace, W. I. Preserves, Do. Ginger Do. English Mustard, American Do. Cayenne, Long & short Pipes, Bar Soap, Fullers' Soap, Castile Do. Windsor Do. &c. &c.
Loaf & lump Sugar, Havana Do. Muscovado Do. Bunch Raisins, Bloom Do. Keg Do. Sultana Do. Oranges & Lemons, Figs & Prunes, Fire Crackers, Do. Lights, Codfish, Mackarel, Herring, Tamarinds, Citron, Hickory Nuts, Madeira Do. Brazil Do. Filberts, Almonds,

Also, DRUGS and MEDICINES, DYE-WOODS, and DYE-STUFFS, at the Green Store, No. 83, Genesee street, Utica.

Utica, May 28, 1833. 22m3

POCKET BIBLE DICTIONARY.

A POCKET Dictionary of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 646 pages, price bound in muslin, 62 1-2 cents, and by the quantity, 50 cents per copy. This Dictionary cantains a greater number of articles, and more matter, than any work of the kind now published; and its great advantage over all similar works is, that it explains and defines such terms as teachers and common readers of the bible wish to have explained; such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts, and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the bible.

JULIA CHANGED, or the true history of a happy Christmas, illustrated with a variety of cuts; price, neatly bound, 13 1-2 cents.

THE RINGLEADER, a tale for boys, illustrated by a variety of fine original cuts; price 22 1-2 cents.

THE ONLY SON, or the history of Jonas Ross and his mother, a beautiful story for boys, illustrated by a great variety of fine original cuts, will be published in a few days.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may be found at the American Sunday School Union Depository, No. 169, Genesee street, near the Western Museum.

Utica, July 2, 1833. 27

MAPS.

MITCHELL'S Traveller's Guide, comprising a Map of the United States, with all the principal towns, and directions for finding each town with facility.

Also, Mitchell's Maps of the following States, viz: New-York, Pennsylvania, Ohio, Indiana, Maryland, Virginia, North and South-Carolina, Kentucky, Tennessee, Missouri, and Louisiana.

The above Maps are put up in the pocket form, and are for sale, by the dozen or single, by

Utica, July 2, 1833. G. TRACY.

NEW SCHOOL BOOK.

JUST published, a third edition of the HISTORY OF THE UNITED STATES, designed for Schools and Academies, by *Noah Webster*, D. D. author of the American Dictionary, Elementary Spelling-Book, &c. This popular work has already been introduced into most of the best schools in New-England and the eastern part of New-York; and the constantly increasing demand induces the belief that it will soon become a standard book in the schools of this country.

The above School Book is for sale, wholesale and retail, at the publishers' prices, by G. TRACY.

Utica, July 15, 1833.

DR. ROBERTS' TRUE AND GENUINE WELCH MEDICAMENTUM,

Prepared from Instructions received from Dr. Roberts himself.

TO THE PUBLIC.—Three years ago, I offered for sale Dr. Roberts' Welch Medicamentum; and so great is the benefit the afflicted derive from its use, that numerous persons have tried to imitate it, and much injury has been done by a spurious composition, which has been offered for sale. The following, from Judge Stewart, will satisfy the public that the only genuine Medicamentum is prepared by me, and is constantly for sale by myself and agents. And I have no hesitation in declaring all other preparations, offered for sale as Dr. Robert's Welch Medicamentum, an imposition.

New-York, June 23, 1832.

I do hereby certify, that during the life of Dr. Roberts, of Steuben, I called on him for medical aid, and that he gave me directions to call on Dr. Hitchcock, of Utica, for medicine. I mentioned that I preferred he should prepare for me what I required; when he replied, that he had instructed Dr. Hitchcock to prepare his medicine, and by calling on him, I would obtain them prepared in as good a manner as if he had prepared them himself. NATHAN STEWART.

☞ Purchasers will notice, to prevent imposition, that my written signature is on the label of every bottle. M. HITCHCOCK.

Utica, Nov. 20, 1832. 47

FOR SALE,

A HOUSE and LOT, situate on the corner of Second and and Mary streets. The Lot is 60 feet on Second street, and 100 on Mary street. The House is two stories above the basement, well finished, and may be said to be one of the most pleasant situations in the village. Also, a Vacant LOT on Genesee street. For further information, apply to THOMAS E. CLARK, Esq. or the Subscriber. SAMUEL FARWELL.

Utica, Jan. 30, 1832. 5

GODFREY'S HEAD-ACHE DROPS.

THOSE who are afflicted with the Nervous or Sick Head-Ache, should not hesitate to avail themselves of these Drops. The effect has been truly astonishing in most instances, as is attested by persons of the first respectability. Deacon A. Wright, of Keene, N. H. as appears by his certificate, had been afflicted for twelve years with the Nervous Head-Ache, and was entirely cured. Mrs. Harrington, also, found entire relief, after intense suffering for thirteen years.—Mr. Dana, cashier of the Cheshire bank, the Rev. Mr. Howe, and various others, have given, voluntarily, the most ample testimony of the efficacy of these Drops, in curing the Sick and Nervous Head-Ache almost immediately; and it has been found, that after taking cold, the symptoms of a return have been removed by from six to ten drops. Certificates and directions accompany each bottle. Price 50 cents per bottle, and $4.50 per dozen. For sale, by J. B. MARCHISI.

Utica, June 25, 1833. 26

DEFAULT being made in paying $675.58, claimed to be this day due, on a mortgage executed by Bailey Birge to Edward Allen, July 1st, 1831, recorded in book Q, No. 18, of mortgages at Oneida county clerk's office, pages 495, 496, of a village lot in Verron village, Oneida county; bounded northerly by the Seneca turnpike road, westerly by Salmon Case's lot, southerly by the Oneida turnpike, easterly by Shelburne Ives' lot; with all the rights and privileges which were conveyed to Green C. Bronson by Salmon Case, by deed bearing date September 20, 1820; said premises will be sold at public vendue, pursuant to a power of sale in said mortgage, and the statute in such case made and provided, at the inn of Ichabod Hand, in Vernon village, on the 18th day of November next, at 9 o'clock, A. M.—

May 21, 1833. E. ALLEN, *Mortgagee.*

NEW BOOKS.

LECTURES on different Subjects, by Rev. Messrs. Hawes, Gallandet and Hooker, originally delivered before the Goodrich Association, 1 vol. 12mo.

Henry's, Scott's, and Clarke's Commentaries on the Bible, cheap editions.

Memoirs of Rev. George Burder, author of Village Sermons. The Teacher, by J. Abbott. For sale by

Utica, August 19, 1833. G. TRACY.

KNAPP'S THEOLOGY.

LECTURES on Christian Theology, by George C. Knapp, translated from the German by Leonard Woods, in two volumes, for sale by G. TRACY.

ALSO, a few copies of the second volume separate, for those who have bought the first. *June* 16, 1833.

ABBOTT'S YOUNG CHRISTIAN.

THE Young Christian, or a Familiar Illustration of the Principles of Christian Duty, by Jacob Abbott. A new edition of this deservedly popular work is just received by G. TRACY.

April 16, 1833.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 48a4 50	Sole, oak tanned, lb	20a25
Pearl do.	5 45a5 50	—— hemlock	17a20
Candles.		Dressed up. side	1 75a2 75
Mould	13a14	Undressed do.	1 60a2 50
Dipped	11a12	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	31a3
lb.	all	*Oil.*	
Coffee.		Whale, gal.	24a25
Havana	10a12	Sperm, summe	84a85
Java	13a14	—— winter	77a80
Cotton.		Linseed,	98a1 00
Upland	15a17	*Provisions.*	
Louisiana	16a13	Beef, mess, bl.	10 50a11 00
Alabama	15a18	—— prime	6 00a6 75
Feathers.		Pork, mess	17 00a17 50
Live American	35a40	—— prime	12 50a12 56
Fish.		Hams, north. lb.	9a10
Dry cod, cwt.	2 62a2 75	Butter, N.Y. dairy	15a18
Scale	1 75a2 00	Hog's Lard	8a9
Pickled, bbl.	3 50a3 75	Cheese	6a8
Mackarel, No. 1	6 62a7 00	*Rice.*	
Shad, Con. mess	8 50a9 50	Prime, 100lbs.	2 75a3 00
Herring	2 12a2 25	*Salt.*	
Flax.		Turks-Island, bush.	42a43
American, lb.	10a11	Liverpool ground	31a32
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 50a5 56	Havana, white, lb.	8a11
Western (canal)	5 69a5 81	—— brown	8a9
Rye flour	3 60a3 62	New-Orleans	7a8
Indian meal	3 96a4 00	Loaf	14a17
Grain.		Lump	12a13
Wheat, northern	1 10a1 16	*Tallow.*	
—— western	1 17a1 20	American, lb.	9a10
Rye	80a82	*Teas.*	
Corn, north yellow	75a80	Bohea, lb.	13a18
Oats	44a45	Souchong	25a28
Barley	56a60	Hyson-skin	45a36
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a86
Hides.		Hyson	75a1 00
La Plata, lb.	14a15	Gunpowder	80a1 12
S. A. horse, piece	1 35a1 45	Imperial	80a1 12
Hops.		*Tobacco.*	
Firstsort, lb.	17a18	Richmond, lb.	4a6
Lumber.		Cuba	9a18
Boards, p. M.	13 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 12a225
Scantling, pine	15 00a16 00	Port	80a1 25
Do oak	20 00a25 00	Teneriffe, L. P.	70a1 00
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	45a50
Hoops, per M.	25 00a30 00	—— pulled	35a45
Staves, pipe	56 00a58 00	Common	34a38
—— hhd.	36 00a42 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a35

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City	do
Orange County	do	State, Trenton	do
Catskill	do	Allothers	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or	broken
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Easton	do
Niagara	do	Allothers	3-4 a 1
J. Barker's Exchange	do	*Dist. Columbia.*	
Maine.		Bank of Columbia	uncer.
Bath	1-2	Alexandria Merch.	broken
Waterville	do	Franklin	do
Castine	broken	Allothers	3-4
Wiscasset	do	*Virginia.*	
Kennebeck	do	Banks of this state	3-4 a 1
Passamaquoddy	do	*N. & S. Carolina.*	
Hallowell & Augusta	do	Banks of the seestates	1 a 2
All others	3-4	*Georgia.*	
New-Hampshire.		Banks of this state	2 a 3
Banks of this state	3-8	*Ohio.*	
Vermont.		Chilicothe	4a5
Banks of this state	3-8	Marietta	do
Massachusetts.		Steubenville	do
Berkshire Bank	broken	Farmers & Mechanics	do
Essex, Salem	do	New-Lancaster	do
Farmer's, Belchertown	do	St. Clairsville	do
Allothers	3-8	Mount-Pleasant	do
Connecticut.		Western Reserve	do
Norwich Bank	par	Columbus	do
Eagle, New-Haven	broken	Others uncertain or	broken
Derby	do	*Miscellaneous.*	
Allothers	1-4	New-Orleans Banks	5
Rhode-Island.		Michigan	1
Pawtucket	broken	Detroit	broken
All others	3-8	Upper-Canada, York	3
New-Jersey.		Kingston	broken
State, Newark	par	Quebec	3
Do. Elizabethtown	do	Montreal	1
Do. New-Brunswick	do		

* Bills of these Banks, $20 and upwards, par.

VIRGIN CREAM COUGH DROPS,

Prepared by Dr. M. HITCHCOCK, *member of the Medical Society of the county of Oneida.*

THIS valuable Medicine has been the means of saving more than 30,000 valuable lives, by using it in time. It has cured the most distressing coughs, and restored to health, when other remedies had been used without any benefit. The catarrh, the asthma, pain in the breast and side, and shortness of breath, hoarseness and great weakness, leading to consumption, and irritable nerves, have yielded to its great balsamic and soothing qualities. This great medicine is made of vegetable substances of rare and salutary qualities, and in many cases it will cure a cough by taking only one dose. The following, it is thought, will satify the most sceptical:—

Extract of a letter from an eminent physician, whose name will be given to any one who wishes it:—

"These drops I have used for about ten years; and for coughs, asthma, catarrhal affections, and whooping cough, and all affections of the lungs, I have never found any remedy that would compete with it. It seems to have the desired effect in relieving these troublesome disorders of the lungs, without causing the costive effect in the bowels, which this class of remedies is too apt to produce."

Volney, Oswego co. June 20*th*, 1832.

I certify, that I had a very violent cough, and so severe, that I coughed almost continually, which distressed me very much indeed. But, wonderful as it may appear, by taking one dose of the Virgin Cream Cough Drops, I was completely relieved. I mentioned to Dr. Hitchcock, who gave me the drops, that such a valuable medicine ought to be offered to the public for sale, believing that many lives might be saved by its use. LEMUEL T. PAGE.

For sale at my Medical Dispensary, in Utica, and by my agents. Purchasers will notice that my written signature is on the label of each bottle.

M. HITCHCOCK.

J. & W. WILLIAMS, and A. HITCHCOCK, agents in Utica. *Nov.* 20, 1832. 47

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible rate, the publisher will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the publisher, until all arrearages are paid.

☞ The postage must be paid on all communications, addressed to the editor or publisher.